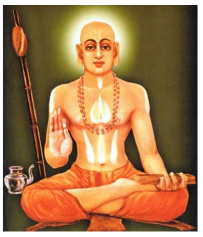
Dr. M. Thirumaleshwar

Introduction - Sri Madhvacharya - Dvaita Vedanta- and His Four Direct Disciples (Combined)



Sri Madhvacharya

Sri Padmanabha Tirtha

Sri Narahari Tirtha

Sri Madhava Tirtha

Sri Akshobhya Tirtha

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DEDICATION

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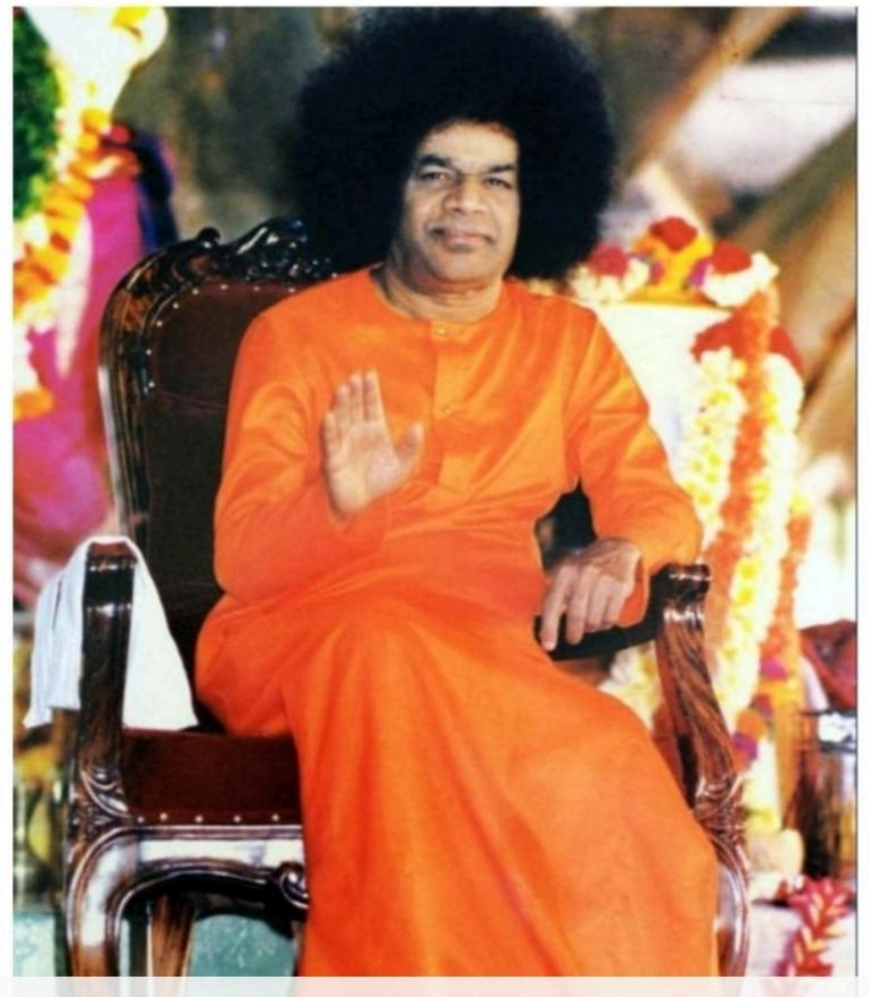
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

This compilation is on "**Sri Madhvacharya - Dvaita Vedanta- and His Four Direct Disciples (Combined)"**

Sri Madhvacharya propounded his Dvaita Vedanta and arranged for His Four Direct Disciples viz Sri Padmanabha Tirtha, Sri Narahari Tirtha, Sri Madhava and Sri Akshobhya Tirtha to succeed him.

In this free ebook, following five free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference. An Appendix containing sayings of Sri Sathya Sai Baba on the Message of Sri Madhvacharya on Dvaita Vedanta is also included

1. **"Sri Madhvacharya and His Teachings**
2. **"Sri Padmanabha Tirtha- Dvaita Philosopher and Scholar"**
3. **" Sri Narahari Tirtha - Dvaita Philosopher, Scholar and Statesman"**
4. **"Sri Madhava Tirtha - Dvaita Saint, Philosopher and Scholar"**
5. **"Sri Akshobhya Tirtha - Dvaita Philosopher, Scholar and Theologian"**
6. **"Appendix: Sri Sathya Sai Baba: The Message of Sri Madhvacharya on Dvaita Vedanta"**

YouTube videos in each ebook: Here we have a good info on these Saints and their works by well known artistes, Scholars and Pandits.

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My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
February 4, 2025
Email: tmuliya@rediffmail.com

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2. “Sri Padmanabha Tirtha- Dvaita Philosopher and Scholar”
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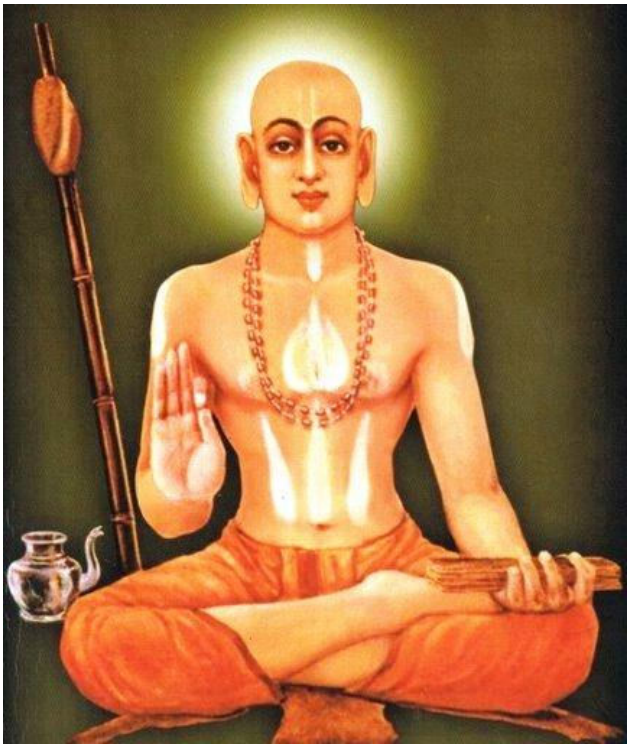
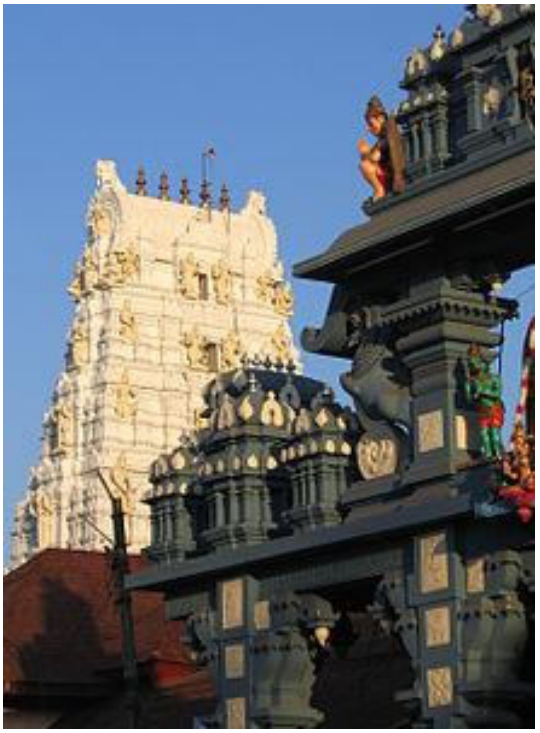


Sri Madhvacharya and His Teachings



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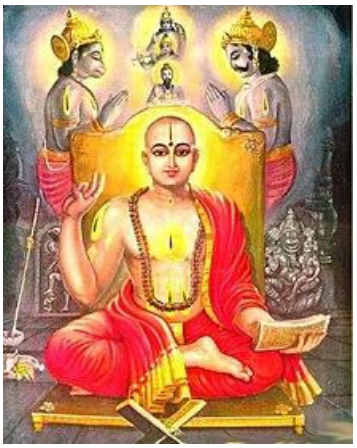

Sri Madhvacharya and His Teachings

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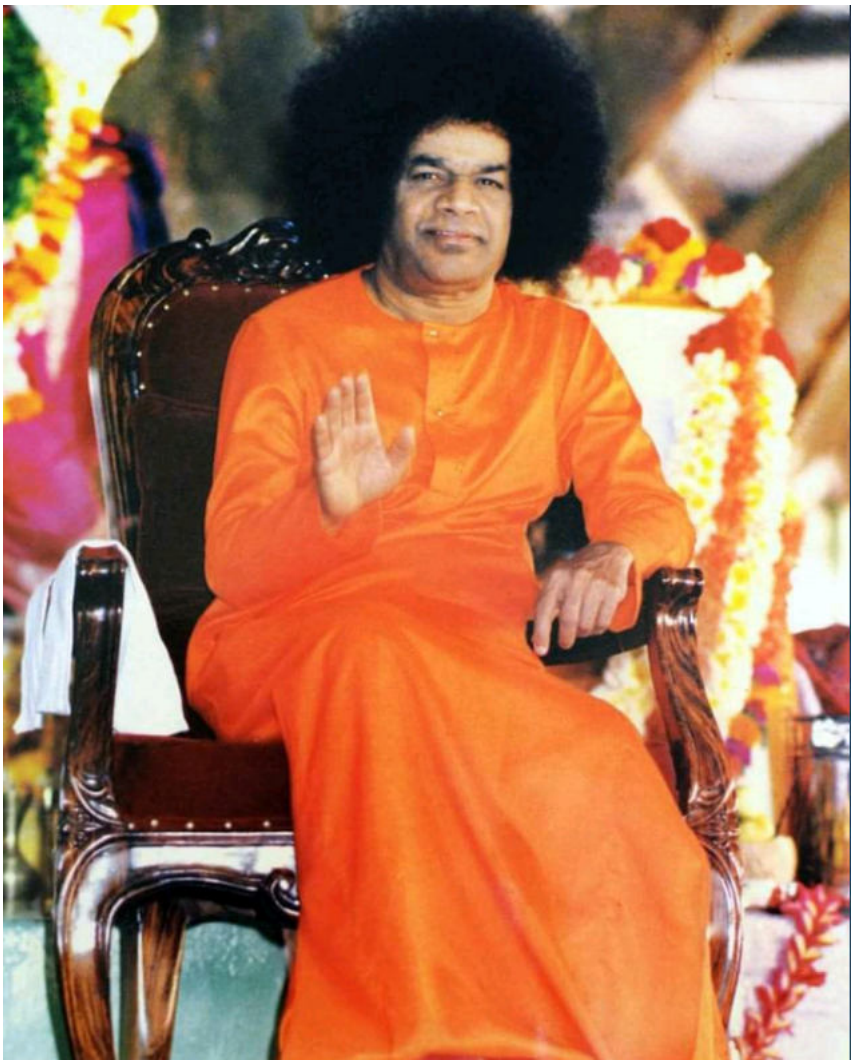

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PREFACE

This free ebook is a compilation of information on the famous saint **Sri Madhvacharya, and his teachings.**

Here, information about Sri Madhvacharya's biography, sadhana, guru and lineage of gurus, his dvaita philosophy, his monasteries, views on other teachings and literary works, installation of Krishna in Udupi, and various Mutts of disciples, his last days, miraculous disappearance…etc are given. (See pages7 to 32).
From page 33 to 77, very good photos from tripadvisor.in and FaceBook pages are shown.
On page 78, links to YouTube videos giving Acharya's life story, a full Kannada film about him, his philosophy etc are shown.
Also, links to Madhva stotras, bhajans, Sri Krishna stotras and Meera bhajans by famous artists, Vishnu stotras, Narayana Upanishad, and stotras etc are given.

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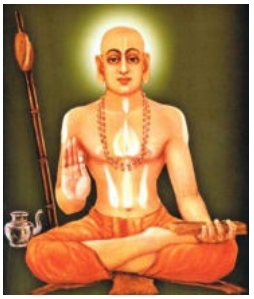


Madhvacharya CE 1199-1278[5] or CE 1238–1317[6]), sometimes anglicised as **Madhva Acharya**, and also known as **Purna Prajna** (IAST: Pūrṇa-Prajña) and **Ānanda Tīrtha,** was a Hindu philosopher and the chief proponent of the Dvaita (dualism) school of Vedanta.[1][7] Madhva called his philosophy Tattvavāda meaning "arguments from a realist viewpoint".[7]

Personal	
Born	Vāsudeva c.1199(or 1238)[1] Pājaka, Hoysala Empire (modern day Udupi[2],Karnataka[1])
Religion	Hinduism
Order	Vedanta
Founder of	Udupi Sri Krishna Matha
Philosophy	Dvaita Vedanta
Religious career	
Guru	Achyutapreksha[3]
Literary works	Sarvamula Granthas
Honors	Purna Prajna, Jagadguru

Quotation

Reality is twofold: independent and dependent things. The Lord Vishnu is the only independent thing.[4]

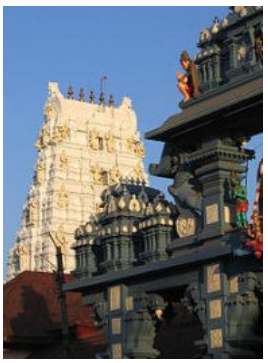
Madhvacharya was born on the west coast of Karnataka state in 13th-century India.[8] As a teenager, he became a Sanyasi (monk) joining Brahma-sampradaya guru Achyutapreksha, of the Ekadandi order.[1][3] Madhva studied the classics of Hindu philosophy, particularly the Principal Upanishads, the Bhagavad Gita and the Brahma Sutras (Prasthanatrayi).[1] He commented on these, and is credited with thirty seven works in Sanskrit.[9] His writing style was of extreme brevity and condensed expression. His greatest work is considered to be the Anuvyakhyana, a philosophical supplement to his bhasya on the Brahma Sutras composed with a poetic structure.[8] In some of his works, he proclaimed himself to be an avatar of Vayu, the son of god Vishnu.[10][11]

Madhvacharya was a critic of Adi Shankara's Advaita Vedanta and Ramanuja's Vishishtadvaita Vedanta teachings.[7] However, Dwaita was restricted to few states of India.[8] He toured India several times, visiting places such as Bengal, Varanasi, Dwarka, Goa and Kanyakumari, engaging in philosophical debates and visiting Hindu centres of learning.[9] Madhva established the Krishna Mutt at Udupi with a murti secured from Dwarka Gujarat in CE 1285.[8]

Madhvacharya's teachings are built on the premise that there is a fundamental difference between Atman (individual soul, self) and the Brahman (ultimate reality, God Vishnu), these are two different unchanging realities, with individual soul dependent on Brahman, never identical.[7] His school's theistic dualism teachings disagreed with the monist[12] teachings of the other two most influential schools of Vedanta based on Advaita's nondualism and Vishishtadvaita's qualified nondualism.[7][13] Liberation, asserted Madhva, is achievable only through the grace of God.[7][14] The Dvaita school founded by Madhva influenced Vaishnavism, the Bhakti movement in medieval India, and has been one of the three influential Vedānta philosophies, along with Advaita Vedanta and Vishishtadvaita Vedanta.[8][15][16] Madhva's

historical influence in Hinduism, state Kulandran and Kraemer, has been salutary, but not extensive.[11]

Biography



Udupi, Sri Krishna Temple established by Madhvacharya

The biography of Madhvacharya is unclear.[17] Many sources date him to 1238–1317 period,[15][18] but some place him about the 1199–1278 period.[17][19]

Madhvācārya was born in Pajaka near Udupi, a coastal district in the present day Indian state of Karnataka.[20] Traditionally it is believed that Naddantillaya (Sanskrit: Madhyageha, Madhyamandira) was the name of his father and Vedavati was Madhvācārya's mother.[20] Born in a Tulu speaking Vaishnavite Brahmin household, he was named Vāsudeva.[20] Later he became famous by the names Purnaprajna, Anandatirtha and Madhvacarya (or just Madhva).[8] Pūrnaprajña was the name given to him at the time of his initiation into sannyasa (renunciation), as a teenager.[20] The name conferred on him when he became the head of his monastery was "Ānanda Tīrtha".[20] All three of his later names are found in his works.[1] Madhvācārya or Madhva are names most commonly found in modern literature on him, or Dvaita Vedanta related literature.[8][7]

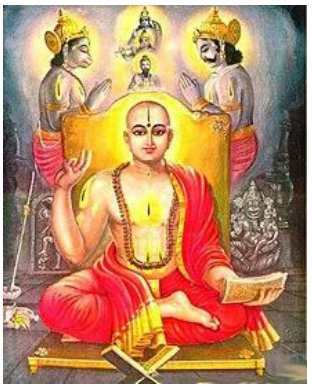
Madhva began his school after his Upanayana at age seven, and became a monk or Sannyasi in his teenage,[20] although his father was initially opposed to this.[21] He joined an Advaita Vedanta monastery in Udupi (Karnataka),[3] accepted his guru to be Achyutrapreksha,[17] who is also referred to as Achyutraprajna in some sources.[1] Madhva studied the Upanishads and the Advaita literature, but was unconvinced by its nondualism philosophy of oneness of human soul and god, had frequent disagreements with his guru,[20] left the monastery, and began his own Dvaita movement based on dualism premises of Dvi – asserting that human soul and god (as Vishnu) are two different things.[17] Madhva never acknowledged Achyutrapreksha as his guru or his monastic lineage in his writings.[3] Madhva is said to have been clever in philosophy, and also to have been tall and strongly built.[22]

According to Dehsen, perhaps there were two individuals named Madhvacharya in 13th-century India, with Anandatirtha – the younger Madhva being the most important early disciple of the elder Madhvacharya, and their works and life overlapped in Udupi, Tattvavada being the name adopted for Dvaita Vedanta by Anandatirtha.[17] Madhvacharya established a matha (monastery) dedicated to Dvaita philosophy, and this became the sanctuary for a

series of Dvaita scholars such as Jayatirtha, Vyasatirtha, Vadiraja Tirtha, Raghuttama Tirtha, Raghavendra Tirtha and Satyanatha Tirtha who followed in footsteps of Madhva.[17][23]

A number of hagiographies have been written by Madhva's disciples and followers. Of these, the most referred to is the sixteen cantos Sanskrit biography Madhvavijaya by Nārāyana Panditācārya – son of Trivikrama Pandita, who himself was a disciple of Madhva.[8]

Incarnation of Vayu, the wind god



Vayu three avatars Madhva, Bhima, Hanuman along with Vedavyasa and Lord Vishnu are depicted in this portrait

In several of his texts, state Sarma and other scholars, "Madhvacharya proclaims himself to be the third avatar or incarnation of Vayu, wind god, the son of Vishnu".[24][25] He, thus, asserted himself to be like Hanuman – the first avatar of Vayu, and Bhima – a Pandava in the Mahabharata and the second avatar of Vayu.[24] In one of his bhasya on the Brahma Sutras, he asserts that the authority of the text is from his personal encounter with Vishnu.[26] Madhva, states Sarma, believed himself to be an intermediary between Vishnu and Dvaita devotees, guiding the latter in their journey towards Vishnu.[11][24]

Madhva is said to have performed several miracles during his lifetime, including transforming Tamarind grains into coins, fighting and winning against robbers and wild animals, crossing the Ganges without getting wet clothes, and giving light to his students through the nails of his big toes after the lamp went out while they were interpreting a text at night.[27]

Madhvacharya is said to have quoted some verses from his unique recensions of scriptures. Also, he is said to have quoted many unique books like Kamatha Sruti. The interpretation of Balittha Sukta by Madhvacharya and his followers to prove that Madhvacharya was an incarnation of Vayu is considered highly unique by standard commentaries on them like Sayana and Horace Hayman Wilson.[28]

Works of Madhvacharya

Thirty seven Dvaita texts are attributed to Madhvacharya.[29] Of these, thirteen are bhasya (review and commentary) on earliest Principal Upanishads,[19] a Madhva-bhasya on the foundational text of Vedanta school of Hinduism – Brahma Sutras,[19] another Gita-bhasya on Bhagavad Gita,[19][29] a commentary on forty hymns of the Rigveda, a review of the Mahabharata in poetic style, a commentary called Bhagavata-tatparya-nirnaya on Bhagavata Purana,[29] plus stotras, poems and texts on bhakti of Vishnu and his

avatars.[7][30][31] The Anu-Vyakhyana, a supplement to Madhvacharya's commentary on Brahma Sutras, is his masterpiece, states Sharma.[30]

While being a profusely productive writer, Madhvacharya restricted the access to and distribution of his works to outsiders who were not part of Dvaita school, according to Sarma.[note 1] However, Bartley disagrees and states that this is inconsistent with the known history of extensive medieval Vedantic debates on religious ideas in India which included Dvaita school's ideas.[32]

Madhva's philosophy

Madhvacharya along with Vedavyasa Maharshi are depicted in this portrait

The premises and foundations of Dvaita Vedanta, also known as Dvaitavada and Tattvavada, are credited to Madhvacharya. His philosophy championed unqualified dualism.[29] Madhva's work is classically placed in contrast with monist[12] ideas of Shankara's Advaita Vedanta and Ramanuja's Vishishtadvaita Vedanta.[29]

Epistemology

Madhva calls epistemology as Anu pramana.[33] **It accepts three pramānas**, that is three facts or three correct means of knowledge, in contrast to one of Charvaka and six of Advaita schools of Hindu philosophies:[34][35]

Pratyaksha (प्रत्यक्ष) means perception. It is of two types in Dvaita and other Hindu schools: external and internal. External perception is described as that arising from the interaction of five senses and worldly objects, while internal perception is described as that of inner sense, the mind.[36][37]

Anumāna (अनुमान) means inference. It is described as reaching a new conclusion and truth from one or more observations and previous truths by applying reason.[38] Observing smoke and inferring fire is an example of Anumana. This method of inference consists of three parts: pratijna (hypothesis), hetu (a reason), and drshtanta (examples).[39][40]

Śabda (शब्द) means relying on word, testimony of past or present reliable experts.[33][41] It is also known as Agama in Madhva's Dvaita tradition, and incorporates all the Vedas. Hiriyanna explains Sabda-pramana as a concept which means reliable expert testimony. The schools of Hinduism which consider it epistemically valid suggest that a human being needs

to know numerous facts, and with the limited time and energy available, he can learn only a fraction of those facts and truths directly.[42]

Madhva and his followers introduced **kevala-pramaana** as the "knowledge of an object as it is", separate from anu-pramana described above.[43]

Madhva's Dvaita school holds that Vishnu as God, who is also Hari, Krishna, Vasudeva and Narayana, can only be known through the proper samanvaya (connection) and pramana of the Vedic scriptural teachings.[44][45] Vishnu, according to Madhvacharya, is not the creator of the Vedas, but the teacher of the Vedas.[44] Knowledge is intrinsically valid, states Madhva's school, and the knower and the known are independently real.[44] Both the ritual part (karma-kanda, Mimamsa) and the knowledge part (jnana-kanda, Upanishadic Vedanta) in the Vedas, asserted Madhvacharya, are equally valid and interconnected whole.[44] As asserted by the Mimamsa school of Hindu philosophy, Madhvacharya held that the Vedas are author-less, and that their truth is in all of its parts (i.e. the saṃhitas, brāhmaṇas, āraṇyakās and upaniṣads)...[44]

Metaphysics

The metaphysical reality is plural, stated Madhvacharya.[7] There are primarily two tattvas or categories of reality — svatantra tattva (independent reality) and asvatantra tattva (dependent reality).[45] Ishvara (as God Vishnu or Krishna) is the cause of the universe and the only independent reality, in Madhvacharya's view.[45] The created universe is the dependent reality, consisting of Jīva (individual souls) and Jada (matter, material things).[7] Individual souls are plural, different and distinct realities. Jīvas are sentient and matter is non-sentient, according to Madhvacharya.[7][46]

Madhva further enumerates the difference between dependent and independent reality as a fivefold division (pancha-bheda) between God, souls and material things.[29] These differences are:[7][14] (1) Between material things; (2) Between material thing and soul; (3) Between material thing and God; (4) Between souls; and (5) Between soul and God.

This difference is neither temporary nor merely practical; it is an invariable and natural property of everything. Madhva calls it Taratamya (gradation in pluralism).[45] There is no object like another, according to Madhvacharya. There is no soul like another. All souls are unique, reflected in individual personalities. The sea is full; the tank is full; a pot is full; everything is full, yet each fullness is different, asserted Madhvacharya.[45][47]

Even in liberation (moksha), states Madhvacharya, the bliss is different for each person, based on each's degree of knowledge and spiritual perfection.[47][46] This liberation, according to him, is only achievable with grace of God Krishna.[19]

Nature of the Brahman

Madhva conceptualised Brahman as a being who enjoys His own bliss, while the entire universe evolves through a nebulous chaos.[48] He manifests, every now and then, to help the evolution process. The four primary manifestation of Him as the Brahman are, according to Madhva, Vasudeva, Pradyumna, Aniruddha and Sankarasana, which are respectively responsible for the redemptive, creative, sustaining and destructive aspects in the universe.[48] His secondary manifestations are many, and all manifestations are at par with each other, it is the same infinite no matter how He manifests.[49] Brahman is the creator of

the universe, perfect in knowledge, perfect in knowing, perfect in its power, and distinct from souls, distinct from matter.[49] For liberation, mere intellectual conceptualization of Brahman as creator is not enough, the individual soul must feel attraction, love, attachment and devotional surrender to Him, and only His grace leads to redemption and liberation, according to Madhva.[19][50][51]

The Vishnu as Brahman concept of Madhvacharya is a concept similar to God in major world religions.[52][53] His writings led some early colonial-era Indologists such as George Abraham Grierson to suggest the 13th-century Madhva was influenced by Christianity,[11] but later scholarship has rejected this theory.[19][54]

Atat tvam asi

One of the Mahavakyas (great sayings) in Hinduism is Tat tvam asi, or "Thou art That", found in verse 6.8.7 of Chandogya Upanishad.[55][56] This section of Chandogya Upanishad is credited to sage Uddalaka and the text considered central in Vedanta and the Brahma Sutras, interpreted to mean that there is no difference between the soul within (Thou) and the Brahman (That).[56]

The Dvaita school led by Madhva reinterpreted this section, by parsing the Sanskrit text as Atat tvam asi or "Thou are not That", asserting that there is no Sanskrit rule which does not allow such parsing.[57] He accepted that the tradition and prior scholars had all interpreted the text to be "Tat tvam asi", but then asserted that there is no metaphysical or logical requirement that he should too.[58]

Soteriology

Madhvacharya considered Jnana Yoga and Karma Yoga to be insufficient to the path of liberation without Bhakti.[59][60] Narayana or Vishnu was the supreme God to Madhva, who can only be reached through Vayu – the son of God; further, states Madhva, faith leads to the grace of God, and grace leads to the liberation of soul.[59]

The knowledge of God, for Madhvacharya, is not a matter of intellectual acceptance of the concept, but an attraction, affection, constant attachment, loving devotion and complete surrender to the grace of God.[61] He rejects monist theories that knowledge liberates, asserting instead that it is Divine grace through Bhakti that liberates.[62] To Madhva, God obscures reality by creating Maya and Prakriti, which causes bondage and suffering; and only God can be the source of soul's release.[63] Liberation occurs when, with the grace of God, one knows the true nature of self and the true nature of God.[64]

Ethics

Evil and suffering in the world, according to Madhvacharya, originates in man, and not God.[65] Every Jiva (individual soul) is the agent of actions, not Jada (matter), and not Ishvara (God).[66] While Madhva asserts each individual self is the Kartritva (real agency), the self is not an absolutely independent agent to him.[67] This is because, states Madhva, the soul is influenced by sensory organs, one's physical body and such material things which he calls as gifts of God.[67] Man has free will, but is influenced by his innate nature, inclinations and past karma.[67]

Madhvacharya asserts, Yathecchasi tatha kuru, which Sharma translates and explains as "one has the right to choose between right and wrong, a choice each individual makes out of his own responsibility and his own risk".[67] Madhva does not address the problem of evil, that is how can evil exist with that of a God who is omnipotent, omniscient, and omnibenevolent.[68][69] According to Sharma, "Madhva's tripartite classification of souls makes it unnecessary to answer the problem of evil".[70] According to David Buchta, this does not address the problem of evil, because the omnipotent God "could change the system, but chooses not to" and thus sustains the evil in the world.[68] This view of self's agency of Madhvacharya was, states Buchta, an outlier in Vedanta school and Indian philosophies in general.[68]

Moral laws and ethics exist, according to Madhva, and are necessary for the grace of God and for liberation.[71]

Views on other schools

Madhvacharya was a fierce critic of competing Vedanta schools,[72] and other schools of Indian philosophies such as Buddhism and Jainism.[73][74][75] He wrote up arguments against twenty one ancient and medieval era Indian scholars to help establish the foundations of his own school of thought.[19]

Madhvacharya was fiercest critic of Advaita Vedanta, accusing Shankara and Advaitins for example, as "deceitful demons" teaching Buddhism under the cover of Vedanta.[29] Advaita's nondualism asserts that Atman (soul) and Brahman are blissful and identical, unchanging transcendent Reality, there is interconnected oneness of all souls and Brahman, and there are no pluralities.[7][16] Madhva in contrast asserts that Atman (soul) and Brahman are different, only Vishnu is the Lord (Brahman), individual souls are also different and depend on Vishnu, and there are pluralities.[7][16] Madhva criticised Advaita as being a version of Mahayana Buddhism, which he regarded as nihilistic.[76] Of all schools, Madhva focussed his criticism on Advaita most, and he wrote four major texts, including Upadhikhandana and Tattvadyota, primarily dedicated to criticising Advaita.[76]

Madhvacharya disagreed with aspects of Ramanuja's Vishishtadvaita.[72] Vishishtadvaita school, a realist system of thought like Madhvacharya's Dvaita school, also asserts that Jiva (human souls) and Brahman (as Vishnu) are different, a difference that is never transcended.[16][77] God Vishnu alone is independent, all other gods and beings are dependent on Him, according to both Madhvacharya and Ramanuja.[51] However, in contrast to Madhvacharya's views, Vishishtadvaita school asserts "qualified non-dualism",[7] that souls share the same essential nature of Brahman,[7] and that there is a universal sameness in the quality and degree of bliss possible for human souls, and every soul can reach the bliss state of God Himself.[16][78] While the older school of Vishishtadvaita asserted "qualitative monism and quantitative pluralism of souls", states Sharma, Madhvacharya asserted both "qualitative and quantitative pluralism of souls".[79]

Shankara's Advaita school and Ramanuja's Vishishtadvaita school are premised on the assumption that all souls can hope for and achieve the state of blissful liberation; in contrast, Madhvacharya believed that some souls are eternally doomed and damned.[80][81]

Madhvacharya's style of criticism of other schools of Indian philosophy was part of the ancient and medieval Indian tradition. He was part of the Vedanta school, which emerged in post-Vedic period as the most influential of the six schools of Hindu philosophy, and his targeting of Advaita tradition, states Bryant, reflects it being the most influential of Vedanta schools.[82]

Influence

Madhvacharya views represent a subschool of Vaishnavism, just like Ramanuja's.[47] Both championed Vishnu in the saguna form.[83] However, 11th-century Ramanuja's ideas have been most influential in Vaishnavism.[84]

Madhvacharya's ideas led to the founding of Haridasa sect of Vaishnavism in Karnataka, also referred to as Vyasakuta, Dasakuta or Dasa Dasapantha,[85] known for their devotional songs and music during the Bhakti movement.[86]

Other influential subschools of Vaishnavism competed with the ideas of Madhvacharya, such as the Chaitanya subschool, whose Jiva Gosvami asserts only Krishna is "Svayam Bhagavan" (supreme form of God), in contrast to Madhva who asserts that all Vishnu avatars are equal and identical, with both sharing the belief that emotional devotion to God is the means to spiritual liberation.[87] Chaitanya Mahaprabhu(1496-1534) is said to be a disciple of Isvara Puri who was a disciple of Madhavendra Puri who was a disciple of Lakshmipati Tirtha who was a disciple of Vyasatirtha(1469-1539) of Madhvacharya's Sampradaya.[88] According to Sharma, the influence of Madhva's Dvaita ideas have been most prominent on the Chaitanya school of Bengal Vaishnavism,[89] and in Assam.[85]

A subsect of Gaudiya Vaishnavas from Orissa and West Bengal claim to be followers of Madhvacharya. Madhva established in Udupi Krishna Matha attached to a god Krishna temple. Gaudiya Vaishnavas also worship Krishna, who is in the mode of Vrindavana.[90]

Hindu-Christian-Muslim controversies

Madhvacharya was misperceived and misrepresented by both Christian missionaries and Hindu writers during the colonial era scholarship.[91][92] The similarities in the primacy of one God, dualism and distinction between man and God, devotion to God, the son of God as the intermediary, predestination, the role of grace in salvation, as well as the similarities in the legends of miracles in Christianity and Madhvacharya's Dvaita tradition fed these stories.[91][92] Among Christian writers, GA Grierson creatively asserted that Madhva's ideas evidently were "borrowed from Christianity, quite possibly promulgated as a rival to the central doctrine of that faith".[93] Among Hindu writers, according to Sarma, SC Vasu creatively translated Madhvacharya's works to identify Madhvacharya with Christ, rather than compare their ideas.[94]

Modern scholarship rules out the influence of Christianity on Madhvacharya,[11][19] as there is no evidence that there ever was a Christian settlement where Madhvacharya grew up and lived, or that there was a sharing or discussion of ideas between someone with knowledge of the Bible and Christian legends, and him.[92][95]

There are also assumptions Madhva was influenced by Islam.[96] The Madhvavijaya[96] tells about Madhva meeting the Sultan of Delhi and saying to him in fluent Persian that both worship the same one God of the universe, and that he spreads the faith in God.[97][dubious – discuss] The sultan is said to have been so impressed by this that he wanted give half of the empire to Madhva, which he refused.[98][dubious – discuss] However, the indologist and religious scholar Helmuth von Glasenapp assumes that monotheism can also be derived from the Indian intellectual world,[96] and that there is no reason supporting the theory that Madhva's views on afterlife were influenced by Muslim or Christian impulses.[99]

Monasteries

The Entrance to Sri Krishna Matha at Udupi

Madhvacharya established eight mathas (monasteries) in Udupi with his eight disciples as its head along with Adi Matha. These are referred to as Madhva mathas, or Udupi ashta matha, and include Palimaru matha, Adamaru matha, Krishnapura matha, Puttige matha, Shirur matha, Sodhe matha, Kaniyooru matha and Pejavara matha.[100] These eight surround the Anantheswara Krishna Hindu temple.[100] The matha are laid out in a rectangle, the temples on a square grid pattern.[100] The monks in the matha are sannyasis, and the tradition of their studies and succession (Paryaya system) were established by Madhvacharya.[100] The monastery has a pontiff system, that rotates after a fixed period of time. The pontiff is called Swamiji, and he leads daily Krishna prayers according to Madhva tradition,[101] as well as annual festivals.[102] The process and Vedic mantra rituals for Krishna worship in Dvaita monasteries follow the procedure written by Madhvacharya in Tantrasara.[102] The Krishna worship neither involves bali (sacrifice) nor any fire rituals.[102] The succession ceremony in Dvaita school involves the outgoing Swamiji welcoming the incoming one, then walking together to the icon of Madhvacharya at the entrance of Krishna temple in Udupi, offering water to him, expressing reverence then handing over the same vessel with water that Madhvacharya used when he handed over the leadership of the monastery he founded.[101] The monastery include kitchens, bhojan-shala, run by monks and volunteers.[103] These serve food daily to nearly 15,000 to 20,000 monks, students and visiting pilgrims without social discrimination.[103] During succession ceremonies, over 80,000 people are served a vegetarian meal by Udupi bhojan-shalas.[103]

Madhvacharya established Adi Matha with his disciple Padmanabha Tirtha as its head with the instructions that his disciples Narahari Tirtha, Madhava Tirtha and Akshobhya Tirtha should in turn become the successors of this matha. Padmanabha Tirtha and his descendants such as Narahari Tirtha, Akshobhya Tirtha, Jayatirtha, Sripadaraja, Vyasatirtha, Raghuttama Tirtha, Vijayendra Tirtha, Raghavendra Tirtha, Vidyadhisha Tirtha, Sumatindra Tirtha, Satyanatha Tirtha and Satyabodha Tirtha are responsible for the spread of Dvaita Vedanta outside Tulu Nadu region.[104][105][106] All the mathas outside of the Tulu region are one way or the other descended from Padmanabha Tirtha. According to Surendranath Dasgupta, Uttaradi Math was divided twice, and so we end up with three mathas, the other two being Vyasaraja Math and Raghavendra Math.[107] Uttaradi Math, along with Vyasaraja Math and Raghavendra Math, is considered to be the three premier apostolic institutions of Dvaita Vedanta and are jointly referred as Mathatraya.[108][107][109] It is the pontiffs and pandits of the Mathatraya that have been the principle architects of post-Madhva Dvaita Vedanta through the centuries.[110] Among the mathas outside of Tulu Nadu region, Uttaradi Matha is the largest.[111]

Including those in Udupi, there are twenty-four Madhva mathas in India.[101] The main center of Madhva's tradition is in Karnataka.[101]

Professor Kiyokazu Okita and Indologist B. N. K. Sharma says, Sannyasis in the lineage of of Dvaita school of Vedanta belongs to Ēkadaṇḍi tradition just like the Sanyasi's of Advaita of Adi Shankara.[112]

Film

In 1986 a film directed by G. V. Iyer named Madhvacharya was premiered, it was one of the films made entirely in Kannada language. [113][114]

Ref: freepressjournal.in

Updated on: Friday, May 31, 2019, 10:13 PM IST

Sri Madhvacharya and his philosophy of Dvaita

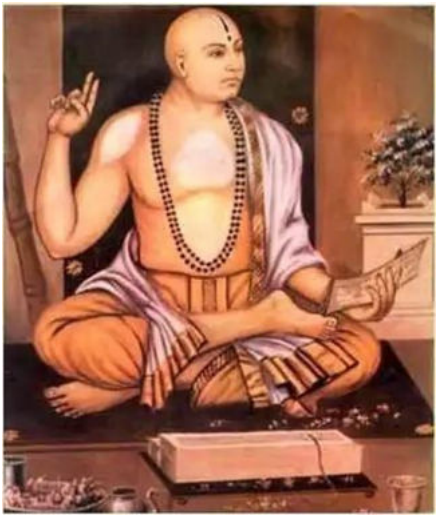
Having intuitively felt that he had finished his work, Madhvacharya is said to have mysteriously disappeared from his seat, while teaching the Attareya Upanishad to his disciples, leaving a big heap of flowers on it, writes MEERA S. SASHITAL.

Among the three jewels of Vedanta viz Shankaracharya, Ramanuja, Sri Madhvacharya could be treated as the third philosopher who introduced a balance between these two extreme positions in Indian philosophy viz. Advaita and Vishishtadvaita. The most authentic source of his life is the famous work Madhvavijaya in Sanskrit by Narayana Pandita (A.D. 1287-1350) who was a junior contemporary of Acharya himself. He was an Advaitin first, but was converted to Dvaitism by Madhvacharya.

Sri Madhvacharya was born in the year 1238 A.D. on the Vijayadashami day of the month of Aswayuja in a village about 3 miles from Udupi in South Canara. His father was

Madhyageha Bhatta a pious Brahmin belonging to Bhagvata Sampradaya and a pauranic by profession. He was named ‘Vasudeva’ during the namakarana ceremony. According to the dvaita tradition, Madhva was an incarnation of Mukhyaprana (same as Hiranyagarbha, also known as Vayu and Sutratman, an emanation of Lord Vishnu).

Vasudeva was very precocious and his father taught him the three Rs in the privacy of his house. Even as a child he exhibited many miraculous powers like clinging to the tail of a bull grazing in fields for several hours, converting tamarind seeds into gold and clearing the debts of his father, spending several days in the Narayan temple in the forest all alone, and correcting a Brahman pundit who was reciting the puranas wrongly and so on.



Not even had Vasudeva attained his teens when he had the urge to take the holy orders and took sanyasa diksa (monastic vows) from Achutapreksha, the pontiff of a monastery at Kare near the modern town of Udupi. He was given the new name ‘Purnaprajna’. Achutpreksha was brought up in the then current Advaita Vedanta school of thought according to the famous work Istasidddhi of Vimuktatman (10th century AD). However, the philosophy of this school did not appeal to the new Sanyasi.

Achutpreksha though displeased with the mutual differences was impressed with the earnestness, sharp memory and remarkable scholarship of his disciple gave him another name ‘Anandatirtha’ and also made him the pontiff of his monastery. ‘Madhva or Madhvacharya’ seems to be a synonym of his real name. However, it is by this name that he is more commonly and popularly known.

Madhva began to preach his own philosophy according to which the world is real, the individual souls are different from Brahman, and Vishnu is the highest entity in the Universe. Madhvacharya advocated dualism and realism. His philosophy accepts panchabhedas or five kinds of bhedas (differences) which are real and permanent. They are: Isvara or God is different from the jivas or souls; he is also different from the jada (insentient nature, prakrti); the various jivas are different from one another; the jivas are different from the jada; the various objects which are jada, are also different from one another. He accepts God, called Narayana or Vishnu or Srihari, as the Supreme Reality and the others as dependent

realities. Mukti or liberation, which is regaining one's blissful nature can be got only through bhakti or devotion to God.

Many scholars of other schools of philosophy debated with Madhvacharya but were defeated by him and converted to his own views. To propagate his faith, he undertook a pilgrimage to various shrines in South India and also utilized this opportunity for spreading his views on the basic texts of Vedanta. Immediately after his return from pilgrimage, he wrote the commentary on Bhagvad Gita. The Gita Bhashya (commentary on the Gita is the first work of the Acharya.

Madhvacharya next made a pilgrimage to the North India when he is said to have visited the famous place of Badrikshetra. It seems he composed the Brahmasutra Bhashya at this place. It is said from here he went all alone to the inaccessible regions of upper Badari into the depth of Himalayas, met Vedavyasa who lived there with his disciples, invisible to the ordinary run of humanity and received his instructions about the true meaning of the Brahmasutras as also Mahabharata and the Panchratra Agamas, all of which were composed by him to establish the glory of Narayana.

Before returning to South India he wrote his commentary on the Brahmasutras. On his return journey he had debates with two eminent Pandits viz. Sobhana Bhatta and Samasastry belonging to Advaita School. Both of them became his disciples taking up Sanyas. Sobhana Bhatta became the famous Padmanabhtirtha who succeeded to the pontiff seat and Samasastry became Narahari Tirtha. They later on wrote commentaries on Madhva's works. It was at this time that Achutpreksa (his guru) too became the disciple of this illustrious disciple.

After his return to Udupi, Madhvacharya began to write various works establishing the new system of philosophy which came to be called Dwaita Siddhanta. The cardinal point which distinguishes this system from the others is the essential difference between Brahman who is independent and all else which are dependent.

The Acharya founded the famous Sri Krishna temple at Udupi and established eight mutts. He had discovered the image of Sri Krishna which lay imbedded in a huge lump of mud (called gopichandan). After washing it, he himself carried it to his monastery. It was during this procession that he composed, out of divine inspiration, the now well-known Dvadasastotra, twelve stanzas on Lord Krishna.

As per this hymn, this image had been prepared by the divine architect and sculptor Visvakarma and that it had been worshipped by the gopis of Vrindavana as also queen Rukmini. To enable the worship of Lord Krishna in the temple to run smoothly, he established these eight mutts or monasteries round the temple and gave the responsibilities to his eight sanyasin disciples to take care in turns. These eight mathas known as "Astamathas' are Adamaru Matha, Kaniyuru Matha, Krishnapura Matha, Palimaru Matha, Pejavara Matha, Puttige Matha, Siruru Matha and Sode Matha.

During his period of stay at Udupi, he reformed the ways of sacrificial rites, introduced the use of animal forms made of a paste of black gram powder and ghee instead of real animals and included them in devotional disciplines.

During his second tour to the North India again, Madhvacharya met Jalaluddin Khilji at Delhi and is said to have conversed with him in Urdu. Also during his second pilgrimage to Badari

he performed many miracles of various types like walking on the water of the river Ganges etc. At Udupi his stolen manuscripts by rival scholars were recovered miraculously. The various miracles attributed to him in the traditional biography (the Madhavavijaya) prove that the Acharya was a giant both physically and intellectually as also in yogic powers.

Sri Madhvacharya has written in all thirty-seven works a few can be mentioned here. Bhasyas on all Upanishads, Bhagavadgitabhasya, Brahmasutrabhasya, Dvadasastotra and more. The depth of his scholarship is seen in the range and variety of quotations from various religious texts. He is free from the use of alankarprayog and he is known for his very matter of fact in all his arguments. His end was also almost miraculous. Having intuitively felt that he had finished his work, Madhvacharya is said to have mysteriously disappeared from his seat, while teaching the Attareya Upanishad to his disciples, leaving a big heap of flowers on it.

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Published on: Sunday, September 27, 2015, 03:19 PM IST

Ref: speaking tree.in

Life of Sri Madhvacharya

Vasudeva

Karnataka is a land that has nurtured all religions, which has supported intellectuals and which has given the world great thinkers and saints. For instance, let us take the three celebrated Acharyas. Acharya Sankara is from Kerala. But Sringeri, one of the most important religious centers (maThas) established by him, is situated in Karnataka. Acharya Ramanuja is from Tamil Nadu. But his favorite place Melukote is in Karnataka. As for Acharya Madhva, he is of course a glorious son of Karnataka and a proud gift of Karnataka to the field of World Philosophy.

In Karnataka, who does not know South Kanara District? And in the district, the taluk of Udupi, and, in that again, the city of Udupi with the temple of Krishna holding the churning-rod? Belle is a village about eight kilometers south of Udupi. Close to it is a lovely hamlet called Paje bounded by rocks and hillocks. Acharya Madhva was born in this unknown hamlet. This inconspicuous village came to be celebr ated as a holy place of pilgrimage by the birth of this Acharya. It gained celebrity as 'Pajaka-Ksetra'.

We should go back 744 years from now. As many as 4338 years have passed since the inception of the Kali - yuga and the 4339th year is running. Indeed, the Vijayadasami, following Navaratri, in the bright half of the month Asvayuja in the year Vilambi (1238 CE) is a day of great festivity. On the afternoon of that day, Acharya Madhva was born in this tin y hamlet of Kamataka. The name giv en to the child by his father was 'Vasudeva'. The Acharya's father belonged to the family of Nadillaya. Narayana Panditacharya who wrote a biography of the Acharya has not recorded the names of the Acharya's parents. But it is believed by some that the father's name was Nadillaya Narayana Bhatta and the mother's name was Vedavati.

Purnaprajna: Anandatirtha: Madhva

Even from childhood, the religious student Vasudeva had spiritual leanings. He was drawn to the path of renunciation. Further, he possessed an extraordinary intelligence. While the parents were eager to prepare him to set up a family, Vasudeva went far away from home and family, thinking that the entire universe was his home. Even as a youn g boy of eleven years, he chose initiation into the monastic order from Achyuta-prajna, a reputed ascetic of the time, near Udupi, in the year Saumya (1249 CE). The preceptor Acyuta-prajna gave the boy Vasudeva the name of 'Pumaprajna' at the time of his initiation into samnyasa. Only within forty days of his initiation into Sanmyasa, a ver y remarkable episode occu red in Acharya's career. Expert scholars in Tarka (Lo gic) of nation-wide fame, such as Vasudeva-pandita, arrived in Udupi in the course of their search for a competitor who might conquer them in debate. This proud scholar who had sounded his drum of victory everywhere in the country was defeated by the little monk- Purnaprajna. Rejoicing at the extraordinary brilliance of the little monk, his preceptor Acyuta-prajna consecrated Purna-prajna as the h ead of th e empire of Vedanta and conferred on him the title 'Anandatirtha'. Another time, a Buddhist scholar visited the holy center of Acyuta-prajna. He was accompanied by another scholar, Vadisimha, who had embraced Buddhism after his defeat by Buddhisagara in a philosophical debate, though he was originally a follower of Vedic religion.

Purna-prajna silenced both these Buddhist scholars who had traveled all over the country winning certificates of victory in philosophical debates. The joy of Acyuta-prajna was boundless. The title Ananda-tirtha conferred by him on Puma-prajna at the time of the latter's consecration function became indeed meaningful.

Thus Puma-prajna is the Acharya's name given to him at the time of Samnyasa. The name conferred on him at the time of consecration as the Master of Vedanta is 'Ananda- tirtha'. And the favorite nom de plume assumed by him b y choice is the Vedic name 'Madhva". The Acharya gained publicity later on by this favorite name itself, traceable to the Vedas.

Southern Tour

The Acharya set out on a tour of South India even in his teens. He visited prominent places of pilgrimage like Anantasayana, Kanyakumari, Ramesvara and Sriranga. Wherever he went, he delivered discourses and preached the message of his Tattvavada or religious truth to the people. This initiated a new discussion among scholars all over India. The Acharya refuted in clear terms a few age-old beliefs. He started that spirituality. should not be mixed up with superstitions. As a result, there was hot opposition to him from some orthodox extremists. But Acharya braved it all with courage, without yielding to any mean threats. The urge which was deeply surging in the heart of the Acharya for long turned into a firm resolve as a result of this tour. 'The superstitions in the way of this path of philosophical truth should be wiped out! My whole life should be dedicated to the spread of ultimate truth.' The first task accomplished by Acharya as soon as he returned to Udupi, after adopting this firm resolve, was the writing of a commentary (bhasya) on the Bhagavadgita.

The Call of Badri

In course of time, the Acharya desired to tour North India and to spread the message of vedic religion far and wide. The holy center of Bad ri beckoned him irresistibly. Fired by the wish to visit holy places like Vyasa's hermitage, the penan ce-grove of Nara-Narayana etc., and to present his commentary on the Gita as a tribute to sage Vyasa, the Acharya moved straight to Badri. There he observed a vow of strict silence for 48 days, bathing in the holy Ganga. And then he set out alone towards Vyasa-Badri, his cherished destination. After his return from there, the task of writing a commentary on the Brahma-sutras came to be undertaken by Acharya. Acharya never wrote any work of his by hand. It was his practice to dictate continuously to his disciples who would take them down. His composition of works was as facile as his discourse. A disciple of the Acharya, Satya-tirtha by name, redu ced to writing in palm leaves, whatever was dictated by the Acharya. In the meantime, the Acharya's influence had spread far and wide throughout the country. Scholars all over India were stunned by his extraordinary genius, never seen or heard of before. The circle of his disciples grew bigger and bigger. Some ascetics got initiation from him and were admitted into the order of sannyasa. Once, while returning from Badri, the Acharya was camping en-route in a holy place on the banks of the Godavari. Here he was accosted b y an eminent pundit, Sobhana-bhatta by name. This person was well known in that region as a peerless scholar. This visit changed the entire career of the man. Seeing the extraordinary personality of the Acharya, and listening to his wonderful discourses, he was so much overwhelmed that he became the Acharya's disciple and joined his retinue.

Achyuta Prajna's cup of happiness was full on seeing Acharya Madhva back home after his resounding victory in all parts o f the country and on his rich retinue of disciples hailing from different places. Though in the beginning he too had his own doubts about the Acharya's view of ultimate reality (Tattvavada), now he became a whole-hearted adherent of the Acharya's new philosophy.

Installation of Krishna - Return to Badri

The Acharya who stayed in the environs of Udupi for some more time wrote his bhasyas or authoritative commentaries on all the ten Upanisads. He compo sed glosses on forty hymns of the Rigveda, opening up for the first time its vista of spiritual significance. He also wrote the treatise Bhagavata-tatparya highlighting the essential teachings of the Puranas. Many topical handbooks were also authored by him to suit different occasions. A large number of devotional songs too were composed by him which could be sung by his disciples, while moving with him in groups. It was during this period that the Acharya installed the image of Krishna. Which he found in the western ocean near the Udupi sea-coast. After sometime, he left some disciples behind for performing Krishna's worship and undertook his second tour to Badri. Once th e Acharya had to cross the river Ganga. The other bank was und er Muslim rule. Although stopped by the Muslim soldiers on the other side, the Acharya boldly crossed the river and reached the other bank. He was taken before the Muslim ruler who was filled with wonder by the boldness of the ascetic.

The Acharya said:

I worship that Father who illumines the entire universe; and so do you. Are we not both children of that only God? Why should I fear then either your soldiers or you?'. Hearing such words for the first time from the mouth of a Hindu monk, the Muslim king was astounded. He was filled with reverence for this unique monk. He begged the Acharya to stay permanently in his kingdom and offered gifts of several jagirs. But the Acharya who was free from wordily cravings, rejected the offer and walked on to Badri, with the monk's staff in his hand. Once, when his party, was attacked by a band of robbers on the difficult road to the Himalayas The Acharya made his pupil Upendra-tirtha silence them after a fierce flight. He used to say: ‘One should cultivate strength of body even like strength of mind; it is impossible for a weak body to house a strong mind’. Accordingly he had made his disciples achieve strength in their body as well as in their Vedantic pursuit. To the people of that time, the Acharya’s physical strength itself was something miraculous, because his body was strong and adamant. Even to this day, the huge rock- boulder lifted up and placed in the river Bhadra by the Acharya, near Kalsa bears witness to his Herculean strength. This incident is confined by the sentence inscribed on that stone.

The Acharya had darshan once again of Lord Narayana and of sage Vyasa. On his return home thereafter, he wrote the treatise - Mahabharata-tatparya-nirnaya. On his way home, he visited Kashi. There he held a philosophical debate with an elderly Advaita ascetic, Amarendra Puri. Sri Puri had to go away silently, humbled by the dazzling genius of Acharya. Then came Kuruksetra. Here occurred a strange episode. Acharya got a mound there, excavated and demonstrated to his disciples the buried mace of (the epic hero) Bhima therein; and once again had it buried under the ground.
Later on, Acharya arrived in Goa on his way back to Udupi. With his sweet music there he enthralled the audience. The Acharya's musical genius also was as unique as his perfect physique and brilliant intellect. Writers contemporaneous with the Acharya have acclaimed the Acharya's musical expertise as well as his rich melody of voice.

Everything Unique

As already stated, Acharya Madhva toured over the length and breadth of India twice. He propounded his philosophy of theism (tattva-vada) before the best scholars of the country. The whole assembly of the learned was humbled by his brilliant genius. The Acharya rescued from oblivion several sections of the Vedic literature that had become obsolete by his time. He also showed the way of synthesizing revelation (sruti) with mythology (Purana). He brought out the hidden spiritual significance in Vedic literature. He challenged the veracity of twenty on e bhasyas or expositions of the Brahma Sutras which had been in the field up to his time, and made people subject them to a reconsideration. Thus, Acharya Madhva's is a unique personality in Indian history, with a many-sided genius. He was a matchless scholar in philosophy. He was a unique research explorer in the Veda and the literature on the Veda. He was a profound specialist in ancillary Vedic branches of study like astronomy, phonetics, ritualism etc. He was highly accomplished in the science of sculpture. He was the founder-preceptor who gave a for m of its own to Karnataka Music. He was a great composer of musical songs, and an eloquent orator. What is more, he was a man of

strong body with a well-proportioned physique; and yet a bold selfless monk with utter unconcern to all these extra-ordinary endowments.
Christianity too had spread slightly at the time of the Acharya. Islam had spread already to a remarkable extent in North India. In Karnataka too, Jainism and Virasaivism had taken deep root along with a plethora of other religions of India. Against the background of all these religions, the revival of Vedic religion became Acharya's primary mission.
In this task of religious revival, the tradition established by the Acharya too was unique. He wrote several works in Sanskrit devoted to distilling the essence of the shastras or authoritative texts to suit the learned. But those advanced treatises were hardly within the reach of the masses. Hence Acharya, who was a great musician and composer himself, wrote lyrical pieces meant to be sung in lucid Sanskrit. He got musical songs (kirtanas) composed in Kannada by his disciples and made them popular by arranging them to be recited b y bhagavatas or professional songsters. This Kirthana literature, inaugurated by Naraharitirtha grew sumptuously in the hands of later preceptors like Sripadaraja, Sri Vyasatirtha and Sri Vadiraja. This tradition of music-composer-monks continued till Sri Raghavendra Swami who was a profound musician on the lute (vina). Thus the Vyasa-pathway grew into the dasa pathway in Kannada. This tradition yielded to the Kannada region such mystic-saints as Sri Purandaradasa, Kanakadasa, Vijayadasa, Gopaladasa and Jagannathadasa. Even wo men-mystics like Helavanakatte Giriyamma illumined this tradition. The original founder of this tradition of expounding the Vedic message in Kannada was Acharya Madhva; it should not be forgotten that he was the source-head of inspiration for all th ese later authors. It is indeed because of this farsighted vision of the Acharya that the holy Ganga of dasa sahitya flowed in the Kannada land and made Kannada literature more glorious than ever.

The Acharya's contribution is not limited to what we noted so far. He brought into vogue a new medium of folk-art in the open-air theatre known as Bhagavataraata and Dasavatarada ata (show of Ten Incarnations) through his disciple Narahari-tirtha. This art has continued up to our time developing into an effective medium of folk-art in the districts of Nor th and South Kanara and had received recognition in India and abroad. This art, in its turn, gave inspiration for the development of Ku cupudi art-form in Andhra.
The many-sided genius of Acharya is indeed amazing. What is even more amazing is the fact that the Kannada people are entirely unaware of the extensive contribution of this gr eat son of the Kannada soil.

Last Days

After his return home from the second tour, the Acharya took the lead in initiating such social reforms within the environs of Udupi. Although he was mature in mind and on the other side of sixty by now, he had to face some opposition in his birthplace itself. A section of orthodox by opposing his new message was still active. It was about this time that an Advaita ascetic, Pundarika-Puri by name, came to Udupi seeking a debate with the Acharya and had to go back in utter discomfiture. Meanwhile, a monk called Padmatirtha arranged for the theft of the rare library of the Acharya, kept in the custody of one Pejattaya Sankara Pandita in Kasaragod. The Acharya took himself to Kasaragod and defeated Padma-tirtha in a philosophical debate. The cream of Acharya's thesis on that occasion was reduced to writing

by the disciples. This itself became a treatise called Vada (lit 'thesis') or Tattvoddyota. Later on, Jayasimha of Kumble, the king of the Tulu region, invited the Acharya to his court and honored him by arranging for the return of his stolen library. Pejattaya Trivikrama Panditacharya, wh o was the royal preceptor of the time, carried on a long debate with the Acharya for fifteen days and at last became his disciple, bowing down to the latter's greatness. He then wrote a matchless commentary called Tattva-dipika on the Acharya's Brahma-sutra- bhasya and thus paid his tribute to the guru. Acharya too was equally fond of Trivikrama pandita. It was in answer to the request of this devoted pupil that Acharya wrote an extensive commentary in verse, viz, Anu-vyakhyana on the Brahma-sutras. Acharya was dictating this work- to four disciples simultaneously, on each of the four chapters, without any break. At the same time, the composition of the work Nyayavivarana was also completed. Acharya Madhva completed his four-monthly stay (chaturmasya) at Kasaragod and returned to Pajaka. There he initiated his brother into the monastic order, since he was longing for it with a deep sense of detachment.

This was Sri Vishnutirtha, the first pontiff of the present day Sodematha and Subramanyamatha. About the same time, Sobhana-bhatta living on the bank of the Godavari also came to receive initiation into samnyasa from the Acharya. He became famous later on as Padmanabha-tirtha, the founder of the line of pontiffs in Deshastha-mathas.
Both before and after the initiation of these two, several disciples form various regions of the country got their initiation into samnyasa from the Acharya. Among them, the names of eight disciples who chose to stay on in Udupi as pontiffs of different mathas are as under, in the order of their initiation:

1. Hrisikesa-tirtha (Palimaru matha)
2. Narasimha-tirtha (Adamaru-matha)
3. Janardana-tirtha (Krsnapura-matha)
4. Upendra-tirtha (Puttige-matha)
5. Vamana-tirtha (Sirur-matha)
6. Vishnu-tirtha (Sode-matha)
7. Srirama-tirtha (Kaniyuru-matha)
8. Adhoksaja-tirtha (Pejavara-matha) The other two celebrated samnyasin-disciples of the Acharya are:
9. Padmanabha-tirtha (Desastha-mathas)
10. Narahari-tirthal

When Padmanabha-tirth a was initiated into samnyasa is not definitely known. There were several who had got initiation before him. It appears that he should have been initiated into the order some time between the dates when these eight pontiffs were initiated into the order. The Acharya was now seventy. Even at this age, he toured all over the district and engaged himself in educating the general public. He co mposed for the benefit of a good natured Brahmin, Eda-Paditaya, in the village Idya the literary work "Krsnamrtamaharnava". Then he went on to Ujire and exposed there the spiritual aspect of ritualism in order to open the eyes of Brahmins who had faith in the ultimacy of rituals. This discourse itself came to be

published later under the title of Khandartha-nimaya (Karmanimaya). Next he visited Panchalingeshwara temple at Paranti, which he found in a dilapidated condition, without an y worship or festivity. He made arrangements for the resumption of proper worship there accor ding to the rituals prescribed by the ancient scriptures (agamas). The Acharya's life span of 79 years was thus one teeming with activity. When he thought that his life mission had been served, he put the responsibility of carrying on the tradition of this Tattvavada or philosophical thesis on the shoulders of his disciples and betook himself to Badri, all alone, without any thought or care. The day on which he thus proceeded to Badri was the ninth in the bright half of the month Magha in the Kali year 4418 (1317 CE). Even now, the anniversary of the Acharya is celebrated as Madhvanavami on the said day itself Tradition as it has Developed. The disciples of the Achar ya, both pontifical and lay, continued this tradition with devout zeal. They nourished the young plant by sup plying it constantly with the waters of their penance and erudition. Hundreds of dialectical treatises came to be written. Among the writers belonging to this school we may roughly classify some outstanding ones in the following chronological order: Vishnu-tirtha, Padmanabha-tirtha, Narahari-tirtha, Trivikrama-panditacharya, Nar ayana Panditach arya, Vamana- Panditacharya, (Traivikramar yadasa), Jaya-tirtha (Tikacharya), Vijayadhvaja-tirtha, Visnudasachar ya, Vyasa-tirtha, Vadiraja, Vijayindra-tirtha, Raghavendra-Swamy, Yadupati-acharya, etc. The Acharya did not earn an y huge establishment or property for his matha. All the property that he left as legacy to his disciple-pontiffs was just a casket for keeping the gods of daily worship, a staff and a piece of cloth tied on the sides like a bag to receive alms (jolige). Later, the mathas took better shape as the number of their devout adherents became more and more. Below is a broad sketch of the Madhva- mathas now existing:

The number of mathas which came into being in Udupi itself, yoked to the responsibility of Krishna-worship is eight:

1. Palimaru-matha
2. Adamaru-matha
3. Krsnapura-matha
4. Puttige-matha
5. Sirur-matha
6.Sode-matha
7.Kaniy- uru Matha
8.Pejavara Matha

It is a local custom to call the mathas after the names of villages where the original gifted properties of the matha are situated. Thus the matha which had its property in the village Palimaru is now called Palimaru-matha.The older name of the Sode-matha was Kumbhasi-matha. Later on, in the time of Vadiraja, when the matha was established at Sode in North Kanara, it became famous as Sode- matha.The mathas in Karnataka which were developed respectively by Sri Padmanabha-tirtha, Narahari-tirtha, Madhavatirtha and Aksobhya-tirtha are eight: Uttaradi-matha Sosale Vyasaraya-matha Kundapura-Vyasaraya-matha Raghav endra-matha Mulubagilu-matha Majigehalli-matha Kudli-matha Balegaru (Ban agara)-matha For the first four mathas the founder-pontiffs are the first four mentioned above, viz, from Padmanabha-tirtha to Aksobhya-tirtha. A traditional

branch of Vyasaraya-matha itself came to be established at Kundapura in the district of South kanara and came to be termed Ku ndapura-Vyasaraya- matha.
Another branch of the matha founded by Padmanabha- tirtha became Mulubagilu-matha. Sripadaraja (alias Srilakshminarayana-tirtha) who was one of the pioneers of dasa-literature and the preceptor o f Vyasa-tirtha was one of the illustrious pontiffs who illumined the tradition of this matha. Still another branch of Madhava-tirtha established a matha at Majjige-halli which also came to be developed. In the same way, two branches of Akshobhya-tirth a grew into independent mathas at Kudli and Balegaru. Apart from these there are four more mathas in the Tulu region: Subramanya-matha Bhandarkeri - matha Bhimana-katte-matha Citrapura-matha. The Subramanya-matha has grown out of Vishnu-tirtha's line itself. It is said that the line of disciples under the pontiff Acyuta-prajna, who in turn was the guru to initiate the Acharya into samnyasa, branched into two lines- one at Bhandarkeri and the other at Bhimanakatte. Bhandarkeri is located some 20 Km north of Udupi in Barakuru. Though Bhimana-katte (Bhima-setumunivranda) is also a matha of Tulu region, its original source-head is a place called Bhimanakatte on the Tirthahalli-Shimoga road. According to folk-tradition, the Chitrapura-matha is only a branch of the Pejavara-matha. This matha is situated at Citrapura, some 35 Km.away from Udupi on the Udupi-Mangalore highway.Two more mathas of Gauda Sarasvata Brahmanas who illuminated the Madhva school are quite famous: Gokama-Partagali Jivottama-matha Kasi-matha. The original locale of Gokarna-matha is Gokama. Later, pontiffs of this line started a matha in Parta-gali (Madagaum ... Mathagrama). After one of its celebrated pontiffs, Jivottama-tirtha, the math a also came to be called Jivottama-matha. According to the traditional list of pontiffs in this matha, its founder pontiff is reckoned as Sri Narayana-tirtha who had his initiation into samnyasa from Sri Ramachandra-tirtha, the tenth pontiff of palimaru-matha at Udupi. Though there is a branch-centre of Kasimatha in Kasi, it is originally a matha of the South only. Gauda Sarasvata Brahmins of the north costal region stretching from Udupi up to Bombay are disciples of Gokama-matha. The Gauda Sarasvatas from Udupi up to Kanyakumari in the south are disciples of Kasi-matha. Besides these, two more important Madhva organizations in North India deserve mention here:
Madhva-Gaudiya-matha of Bengal
The Madhva-Gaudiya-matha is a Madhva religious center in Bengal. One of its branches existed also in what is now Bangladesh. A temple of Acharya Madhva also existed there. The International Hare Krishna pantha is an outgrowth of this.

Acharyas's Works

The Acharya has written four works on the Sutrap rasthana (the Vedantic school of Brahmansutra);
1. Brahmasutra-bhasya
2. Sarva-sastratha-sangraha (Anubhasya)
3. Brahmasutra-anuvyakhyana
4. Brahmasutra-anuvyakhyana-vivar- ana Two works are on the Gita-prasthana (Vedantic school of the Bhagavad gita) :
5. Bhagavadgita-bhasya
6. Bhagavadgita-tatparya-nimaya

In- the Upanishad-prasthana (the Vedantic school of ti Upanisads), the Acharya has written bhasyas or authoritative commentaries on all the major Upanisads. But there is notable uniqueness in respect of these also. While all the other have commented only on three chapters of the Aitareya Upanishad, the Acharya's bhasya covers the entire Upanishad-kanda (of 9 chapters) of the Aitareya Aranyaka :

7. Mahaitareyop anishad-bhasya
8. Brhadaranyakopanishad-bhasya
9.- Chandogopanishad-bhasya
10. Taittiriyopanishad-bhasya
11. Talavakaropanishad -bhasya (Kenopanishad-b hasya)
12 Kathakopanishad-bhasya
13.Athar- vanopanishad-bhasya (Mundakop anishad-bhasya)
14.Satprasnopan- ishad-bhasya
15 Yajniya-mantropanishad-bhasya (Isavasyaopan ishad-bhasya)
16.Mandukyopanish- ad-bhasya

The verses occurring in the middle of the Mandukyopanishat are mistakenly held to be Gaudapada's karikas. But Acharya Ramanuja has accepted that these form original portions of the Upanisat itself. But Madhva has rejected the old wrong notion once for all by writing bhasya on these verses also. In this connection it is noteworthy how senior Advaita scholars too like Brahmananda accept that these are original Upanisadic verses. The Acharya not only blazed a new pathway of spiritual interpretation of the Veda, b y writing a commentary on 40 hymns of the Rig veda, but also showed the way leading to a synthesis of Samhita, Brahmana and Aranyaka texts by commenting upon some chapters of the Aitreya Brahmana and the Mahanan-ini-khanda of the same Aranyaka. These works are:

17. Rg-bhasya
18. Khandartha-nirnaya (Karma-nirnaya)

So also, there are three works of his that lay bare the heart of the Mahabharata and the Bhagavata in a bid to synthesize the teachings of Itihasas and Puranas:

19. Mahabharata-tatp arya-nimaya
20. Mahabharata-tatp arya (Yamaka-bharata)
21. Bhagavata-tatparya-nimaya

Nine topical treatises are concerned with determining epistemology and ontology:

22..Vishnu-tattva-nir- naya
23. Vada (tattvoddyota)
24. Mayavada-dusana (mayavada-khandana)
25. Upadhi-dusana (Upadhi-khandana Tattva-pr akasika)
26. Mith yatvanumana-dusana (Mithyat-vanuniana-khandana)
27- Tattva-samkhyana
28. Tattva-viveka
29. Pramana-laksana
30. Vada-laksana (katha-taksana)

Seven works offer guidance regarding performance of ceremonials and rituals as laid down in law-books, regarding building architecture, mantra and tantra and duties and practices of householders and mendicants:

31. Krisnamrta-mah arnava
32. Tantra-sara-sangraha
33. Sadacara-smrti
34. Jayanti-nirnaya
35. Om-Tat-Sat-Pranava-kalpa (Yati-p ranavakalpa)
36. Nyasa-paddhati
37. Tithi-nimaya

In the field of devotional literature, there are two works of his; one is a stotra or hymn of praise; the other is an anthology of compositions set to music and meant to be sung:
38. Narasimha-nakhastuti
39. Dvadasa-stotras

Further, there is a work which the Acharya is said to have composed in his boyhood while playing with the ball, it is a small work in a unique meter:

40. Kanduka-stuti

Of these, 38 had been published formerly. Two, viz. Nyasapaddhati, that explains the daily routine duties of mendicants, and Tithinirnaya, that is a unique work on mathematics indicating precise formulae for the determination of each date's extent, are works which were first noticed by me in the course of my research in Palm-leaf Manuscripts some years ago. The Essence of Madhva’s Philosophy: Tattvavada: Dvaita Acharya Madhva's line of thought gave a new turn to the tradition of Indian Philosophy. This has been called by the name 'Tatvavada' in ancient works. In later times, when the un-philosophical trend emph asizing only conflict became prominent for recognizing Vedic schools of thought only in terms of Dvaita-Advaita etc., this came to be called the 'Dvaitamata' or 'dualistic school'. But from the standpoint of True Vedic tradition, this is not a name that can be fu lly justified In the philosophical system of the Acharya, tattvas or categories of reality are primarily two: svatantra-tattva and asvatantra-tattva (i.e. Independent reality and dependent reality). God who creates the universe is the Independent reality; the entire universe created by him is the dependent reality. Lord Narayana alone is the Supreme Independent God-head. The entire Veda hymns only His praise by various epithets such as Agni, Indra and Varuna. Monotheism alone is thus the quintessence of Vedic literature and not polytheism. All names (of God) are only epithets; God is the Ocean of all qualities or excellence. Hence any name is good enough to invoke God. All names designate only God. Not only Vedic words, not only Sanskrit names, whatever the word may be, in any language wherever in the world, every name will designate Him alike. For, there is no sound or word, in any language of the world, which is not essentially a name of God. Though God is one, divinities are many. These divinities are not God: they are only souls that have realized God and risen to a high state by acquiring siddhi or divine power. These siddhas or realized adepts can serve as gurus to guide the jiva or soul who is still a sadhaka or religious seeker. If God is 'bimba' or

the original substrate, jivas or souls are His pratibimbas or images. The image is always dependent on the original substrate; it can never become identical with it. One original substrate can have many images. Even so the souls can be many. Each soul has its own distinct individuality, different from another. So many souls, as many varieties. Along with all these differential gradations, these souls are all entwined in the single thread of similarity to God in their knowledge-aspect. Just as souls, the inanimate substances too that go into the creative apparatus of the universe are innumerable. Thus the soul (jiva), who is at the center in the triple categories of God-soul inanimate world, becomes involved in the meshes of samsara or bondage when he leans towards one side; becomes liberated if he leans to the other side. There is one important point to be noted here. Mukti or liberation does not mean any cessation of the World itself It is not any disappearance of a World falsely held as real. Liberation means release from the bondage of the world. The world, does exist even after release; but there is no bondage. Earlier, the soul being unaware of its power of self-conscious- ness, was ignorant of the original substrate, (viz. God); and had become a tool in the hands of the inconscient, searching in vain for the original. But now (in release) he has conquered inconscient Nature; for he has now become conscious of God, who is his original and also the First Cause of the entire universe. The inconscient world is five faceted five elements, five elemental essences, five sheaths, five sense-organs etc. That is why it is designated as "pra-panca" or a 'perfect pentad'. In this pentad intermixed in a five fold manner, the principle of prana or life is also a five-fold entity of pran a, apana, vyana, udana and samana. Moreover, it is being controlled all the time by God who also assumes five forms, viz: Anirudha, Pradyumn a, Samkarasana, Vasudeva and Narayana. Thus one might distinguish a five-fold difference too in this world; difference between one inconscient and another inconscient; difference between inconscient and the soul; difference between the inconscient and God difference between one soul and another; difference between soul and God . This difference is neither temporary nor merely practical; it is an invariable and natural property of everything . For such is the law of nature: One is not two; two is not one. The Acharya effected a synthesis and integration between several self-contradictor y notions which had accumulated by his time regarding God, devotion and the universe. We might refer here to some of the important ones among them: God is both endowed with forms and is formless; both qualified and unqualified. He is endowed with forms because He has a body of knowledge and Bliss. He is formless because he has no body within, the reach of our finite thought. He is qualified because He possesses in perfection all good or auspicious attributes. He is unqualified also because He is devoid of all material adjuncts. When viewed from the right standpoint, it will be realized that all modes of utterance express varied aspects of the only truth. The Vedic literature will not open out its secrets to one who is not having this synthetic vision.The World is not a magic show improvised by any magician. It is ultimately true. From another standpoint, it is untrue also. But then the word ‘untrue’ does not mean ‘false, it means 'dependent reality'. It’s truth is restrained by God; hence it is untrue.Similarly, there is no truth in the objection that the Vedic religion is tainted with iconolatry or image-worship.For, it does not worship icons; it worships only God symbolized by the icons. Is not the all-existent God existing in the icon? Among other significant contributions of the Acharya's Tattvavada, vyakti-visistavada or unique individuality of every soul and svabhavada or theory of unalterable natural law governing humanity deserves notice. The following is a summary statement of it: There is no object like another. There is

no person or jiva like another. No man's nature is like that of another. Underlying everything and every individual person, there is a unique individuality or speciality. The all-round and complete development of this special personality is indeed the goal of human life. Human life of bondage (samsara) is none other than a practical workshop that helps the individual soul to attain the perfect development of his personality in dependence upon God. Mukti or release is only a state of perfection or enjoying the bliss of such a perfect development of one's own personality. Each one's attainment is commensurate with one's effort. Our development is in keeping with our personality. The sea is full; the tank is full; even water-pots may be full of (of water). But that fullness is not identical in all these. The volume varies according to the variation in size. Everything is full; yet it is full of variation also.There are no two things in this creation which are identical. Even two leaves of the same tree are not exactly identical. Hen ce the idea that all become one or all become identical ultimately, is only a sugar-coated sop. It is an idea opposed to scriptures. It is an idea going against the very law of Nature.The development of an individual takes place strictly in accordance with his inner nature. The environmental factors only help manifest what is already rooted in one's inner nature. Thus inner nature is the spontaneous way of life for a Jiva. It is an innate characteristic rooted firmly in the jiva from time immemorial. No amount of effort can alter its course. A sattvika or pu re-hearted man cannot become a tamasa or evil minded one. Nor can a tamasa turn into a sattvika. One's attainment of perfection is nothing but a complete manifestation of one's unique individual nature.The idea of chaturvarnya or "four colors" in the Gita vindicates this view only. The Gita idea of "four colors" is quite distinct from the idea of "four castes" prevalent today. It is an idea that relates only to the soul's inmost nature or personality-trait. The true color of the soul needs to be discovered. That indeed is a right social order.In such a social order, the son of a low-born (sudra) may be a nobleman (brahmana); on the contrary, a brahmin's son may also be a sudra. For, varna of 'color ' is not something which is transmitted hereditarily; it is something quite personal; something which is determined by the individual's own personality traits Only one who knows Go d can know the secret of the universe. It is impossible to know the universe completely by scientific research into matter. Hence one should know God Himself. It is only by knowing the root that one can tackle a tree. This indeed is the pathway of knowledge (Jnanayoga). The principle that unites the soul to God like a thread is called prana-tattva or the "vital principle". It is the one principle that embodies all souls and is also termed "jivottama-tattva" or the "principle of perfect jiva-hood". The Acharya says about himself that it is an aspect of this supreme principle that incarnated itself in human form as Madhva in order to lay bare the Supreme Truth.

The pathway of Jnana- yoga or knowledge supreme is not opposed to Karma or action. The very dichotomy that the pathway of action is for the ignorant, while th at of knowledge is for the adept, is absurd. Knowledge without action is an impractical intellectual exercise. Action without knowledge is but blind orthodoxy. Knowledge is necessary; knowledge-full action too is necessary. At the same time, an understanding of God's infinite glory is equally necessary. Having understood God's greatness, it is necessary to love him devotedly. The world also deserves to be lived, since the wonderful universe is just His creation in sport (lila)". Denying the world is as good as d enying God's own infinite greatness. We should all dedicate ourselves to our duty in the following spirit: "We are all subjects in the kingdom of God;

rendering assistance to those who are in distress is the tax we owe to God Himself, our king"". Such an integral synthesis of the pathways of knowledge, action and devotion becomes a perfect pathway for one's life. The physical eye is not enough for the development of knowledge. The inner eye has to be opened; one has to turn inward. There are only two ways in which that goal can be realized; one is direct personal experience; and the other is the word of wisdom bequeathed to us by sages who were "seers" of the Veda. Their word is a torch to illumine our way. In the light of that torch and along that way alone we should walk on and discover Truth. Thus when both the word of scripture and our own immediate experience coincide, it becomes the highest criterion confirming our conviction. In order to achieve it, a continuous process of hearing, cogitating and realization of the scriptures is called for. Not even scriptural statement is to be accepted if it is against one's own conscience. An awakened conscience can discover the integral unity underlying all Vedic statements. It is in order to demonstrate this synthetic essence of the Vedas that the Brahmasutras, Bharata, Pancaratra and Puranas have been written. These alone are primary authorities. Texts of smrti (moral code), written by sages like Manu, are acceptable as authorities only when they are in conformity with the essential message of the Ved a. They are not at all ultimate authorities. Another means of valid knowledge besides perception and scripture is interference or reasoning. Although it is an instrument of valid knowledge, it is not an independent instrument. Hence it is spoken of only as "anu-mana" (... anuusari pramana) or 'ancillary instrument of knowledge'; it can be developed only as a supplementary instrument to the other two, i.e., perception and scripture. It is important to note that in supra-sensory matters, nothing can be established by inference or reasoning independently. For, anything one desires can be established b y reasoning. Those who do not possess this awareness can establish nothing b y the strength of their reasoning. Therefore in regard to supra-sensor y facts and especially, in regard to God, there is no use in one's surrendering oneself to reasoning. One should surrender oneself only to God. One should surrender oneself to the voice of hoary sages and wise men who realized God; that is to say, to the Vedic words. One should know through word of sages, and having known, one should experience it; having experienced, one should see; having seen, one should succeed; having succeeded, one should gain. And for that, one should surrender oneself to God; one should know through surrender; and knowing, one should again surrender. This awareness is the key to bliss. This is broadly the sum and substance of the Acharya's spiritual viewpoint. .The Acharya has discovered several unique facts about the physical world, the order of creation and the basic principles that govern creation. Some of them may be mentioned here:

1. The material ethereal sky that is one of the five elements filling this universe is that which suffers destruction along with the universe. It is permeated b y a super blue color, beyond the reach of the bare eye. But there is another sky that fully pervades the universe, within and without; which transcends the universe and is eternal. It is called ‘auyakarta-akasa’ or ‘undifferentiated space’.
2. The atoms which are the micro-elements of physical matter are not at all ultimate and indivisible entities. In every atom too there are innumerable subtle particles.
3. There is life movement in plants, herbs and creepers too. That vegetation-life too can respond to the actions of man. There are plants that thrill to the melody of music and yield sprouts, flowers and fruits.

4. No matter is completely destroyed. Destruction is another name for only a change in form. We say that the body is destroyed. But really speaking, the body is not destroyed, it has become ashes; that is all. Thus existence and non-existence are two sides of the same coin.
5. From the microcosm to the macrocosm, the entire universe is completely interfused. To understand any one thing completely, a complete knowledge of the entire universe becomes necessary. By knowing one, all can be known. One who does not know all, does not know even one.
6. Enclosed within the fifteen fences of name, lordship, thought, speech, action, strength, food, mind, sense organ, earth, water, fire, air, sky and faith, the sixteenth jiva- kala or soul's particle lies hidden. When these fifteen inconscient fences are broken, the soul gets self-awareness. This is called self-realization. To one who has attained self-realization, the way beyond to God-realization becomes easy. First, the realization is of the 'I' principle. Next comes the realization of the 'He' principle. This is the secret of the realization of "So'ham" (I:HE), the Ultimate Truth. One who is unaware of his own self, or one who mistakes such awareness of self itself as ultimate realization, can never progress in the pathway of God-realization.

On the whole, Acharya Madhva's life-message is this:

Kuru bhumksva ca karma nijam niyatam
Hari-pada-vinamra-dhiya- satatam
Harireva paro Harireva gurur-
Harirevajagat-pitr-matr-- gatih
(Dvadasa-stotra)

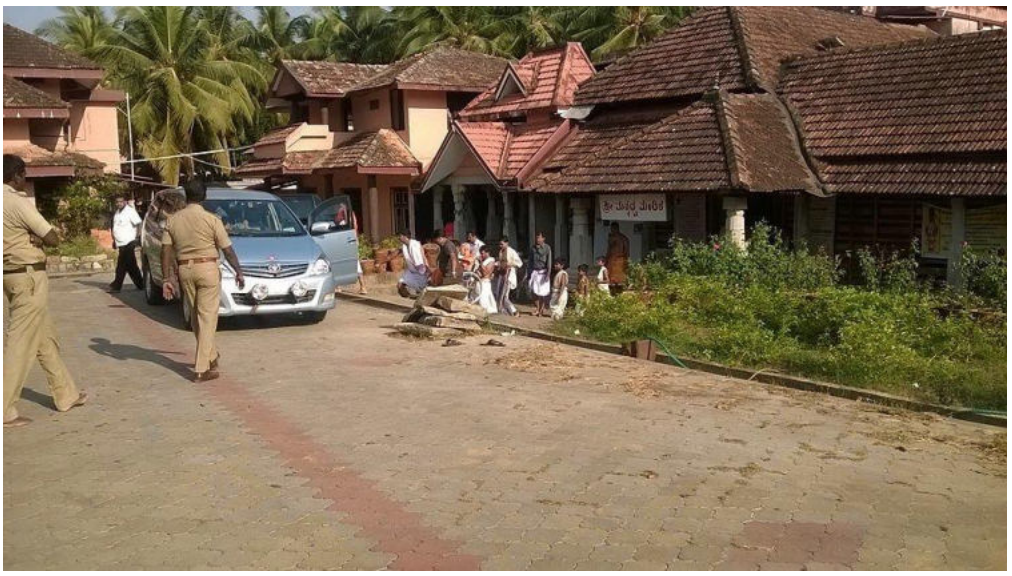
(Do thy duty allotted by God to These
And eat what comes to thy share!
Hari is God Supreme, Hari the 'Teacher great,
Father and Mother too is Hari, beware!)
tadalam bahu-loka-vicintanaya
Pravanam-- kuru-manasa misa pade
(Stop then thy worldly cares endless,
Pin thy mind at the Lord's feet boundless!)

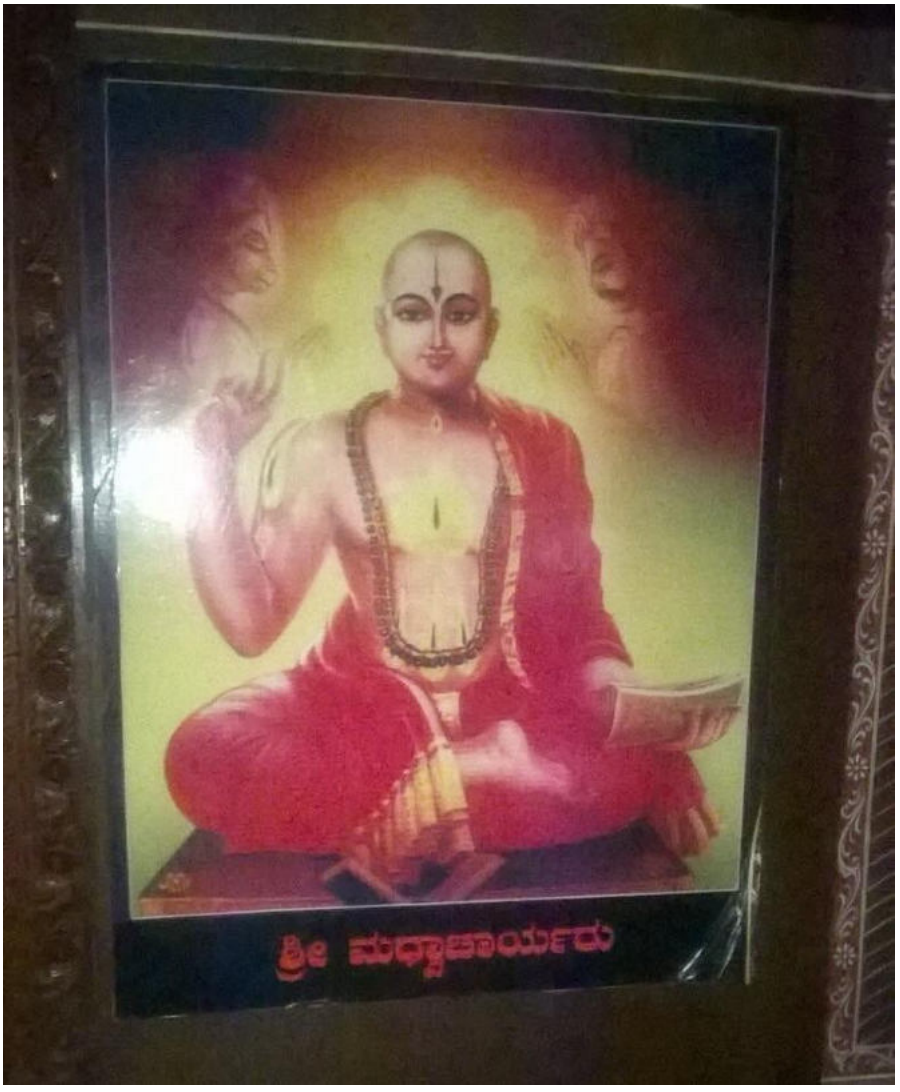
Ref: tripAdvisor.in: Photos

Pajaka kshetra:

This is the birth place of Hindu Acharya, Sri Madhvacharya and it's about 13 kms away from Udupi. The home where Acharya lived has been preserved and also the public is allowed to visit this ancient heritage place. There's a small temple within the premises and the priest is very eager to tell the stories related to Sri Acharya when he was a boy. There's a Veda Paatashala (Vedic school), a school for young children being run by the Trust. Nice & serene place and one gets positive vibes once you are around this place and especially the Home of Acharya. Before entering this place while coming from Udupi, one can see the tall statue of Acharya installed.

ಪಾಜಕ ಕ್ಷೇತ್ರ
PAJAKA KSHETRA

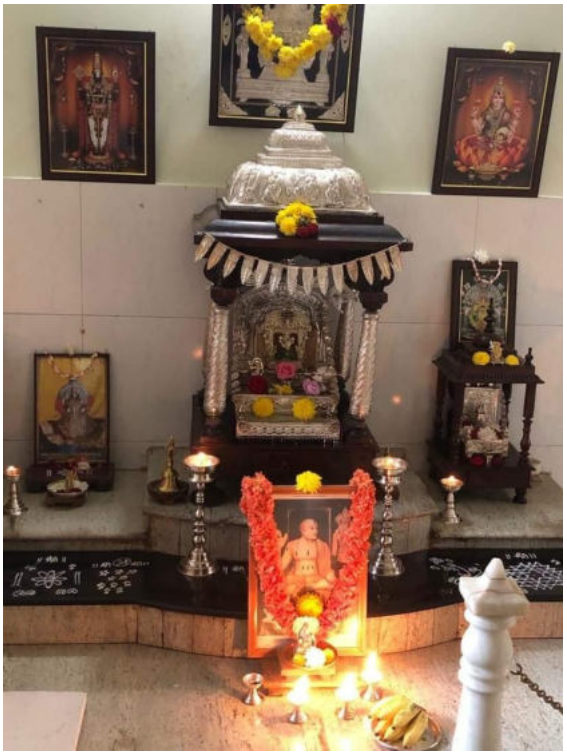


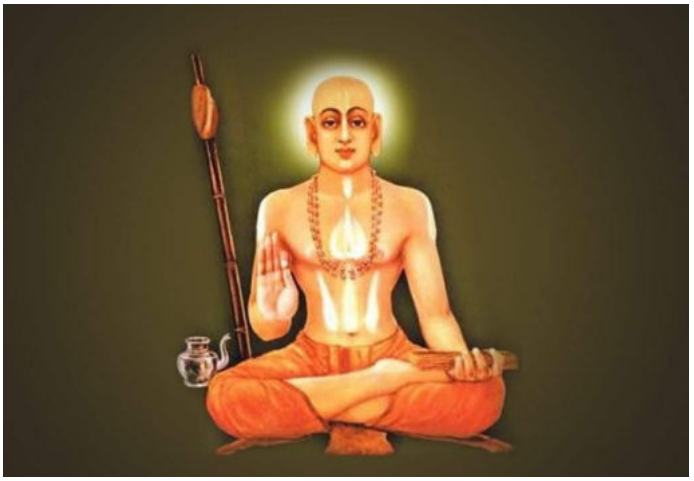

ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು

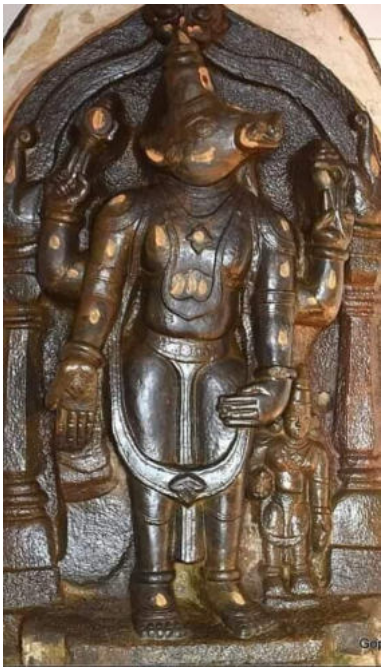
5. ಆಚಾರ್ಯ ಮಧ್ವರು ನಿರ್ಮಾಣ ಮಾಡಿದ ಪವಿತ್ರ ವಾಸುದೇವ
6. ಹಾಲು ಮತ್ತು ಮೊಸರಿನ ಪಾತ್ರೆಯ ಮೇಲೆ ಆಚಾರ್ಯ ಮಧ್ವರು ಬಾಲಕ
ವಾಸುದೇವನಾಗಿದ್ದಾಗ ಮುಚ್ಚಿಟ್ಟ ಪವಿತ್ರ ಶಿಲಾ
7. ಶ್ರೀ ಆಚಾರ್ಯ ಮಧ್ವರು ಸ್ಥಾಪಿಸಿದ ಆಲದ ಮರ ಇದ್ದ ಜಾಗ
ಪಾಜಕ ಕ್ಷೇತ್ರ ಸಮೀಪದಲ್ಲಿ ಸಂದರ್ಶಿಸ ಬೇಕಾದ ಸ್ಥಳಗಳ
1. ಶ್ರೀ ಪರಶುರಾಮ ದೇವಸ್ಥಾನ ಮತ್ತು ಗದಾ ತೀರ್ಥ
2. ಶ್ರೀ ದುರ್ಗಾ ದೇವಸ್ಥಾನ ಕುಂಜಾರು ಗಿರಿ ಮತ್ತು ಬಾಣ ತೀರ್ಥ
3. ಶ್ರೀ ಸರ್ಪರೂಪ ಮಣಿ ಮಂತನ ವಧಾಸ್ಥಾನ
4. ಶ್ರೀ ಪರಶು ತೀರ್ಥ ಮತ್ತು ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವಾಲಯ
5. ಧನುಷ್ ತೀರ್ಥ
PLACE TO VISIT IN PAJAKA KSHETHRA
1. HOUSE OF MADYAGEHA BHAT WHERE MADHWACHARYA TOOK HIS INCARNATION ANANTHA PADMANABHA TEMPLE.
2. ACHARYA MADWA'S FOOT PRINT, ACHARYA MADWA'S IDOL SHRI VADIRAJA PRATISHTA
3. AKSHARA ABHYASA SHILA
4. PLACE WHERE MADHWACHARYA CLEARED HIS FATHER'S LOA
5. PAVITHRA VASUDEVA TEERTHA MADE BY SHRI MADWACHARYA
6. TWO HUGE STONES LAID ON CURDS AND MILK BY MADWACHARYA WHEN HE WAS VASUDEVA
7. THE PLACE WHERE MADWACHARYA PLANTED BANIAN TREE UP SIDE DOWN
PLACE TO VISIT NEAR PAJAKA KSHETHRA.
1. SHRI PARASHURAMA TEMPLE & GADHA TEERTHA
2. SHRI DURGA DEVI TEMPLE & KUNJARUGIRI BANA TEERTHA
3. THE PLACE WHERE SARPA ROOPI MANIMANTA WAS KILLED
4. PARASHU TEERTHAA & GOPALA KRISHNA TEMPLE
5. DHANUS TEERTHA

Ref: FaceBook group: Madhwa:Photos

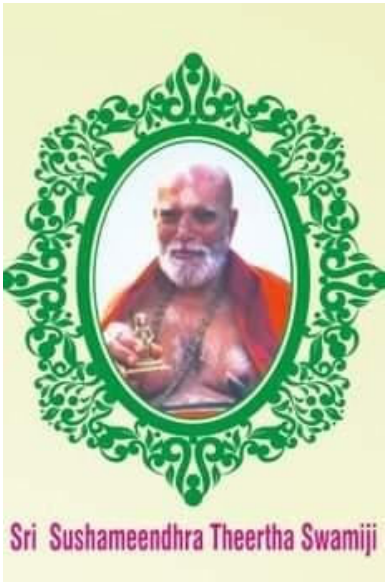
SAMSKRUTI VAHINI - CHITRAKALA
© SHESHAGIRI K M

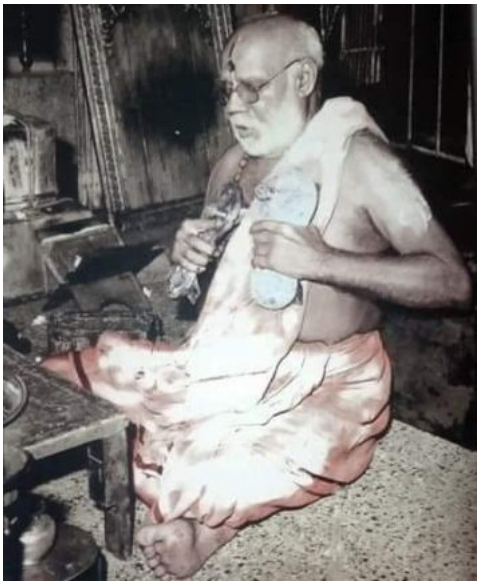




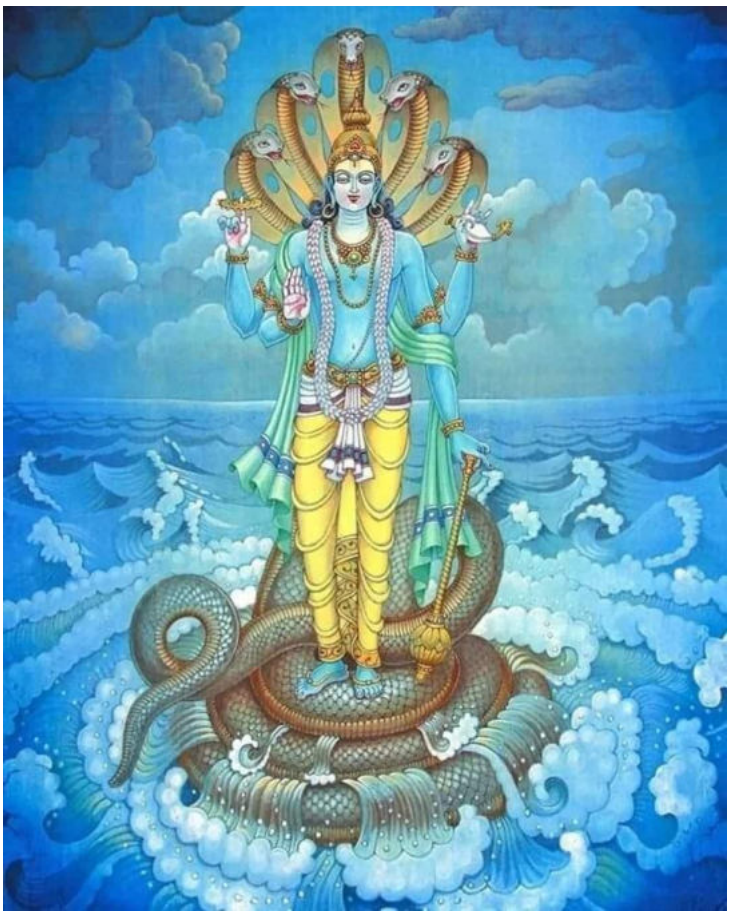


GOOD MORNING


Sri Sushameendhra Theertha Swamiji



Gopal TS



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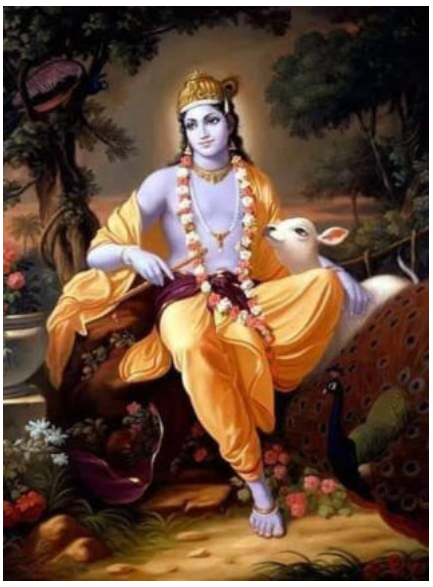
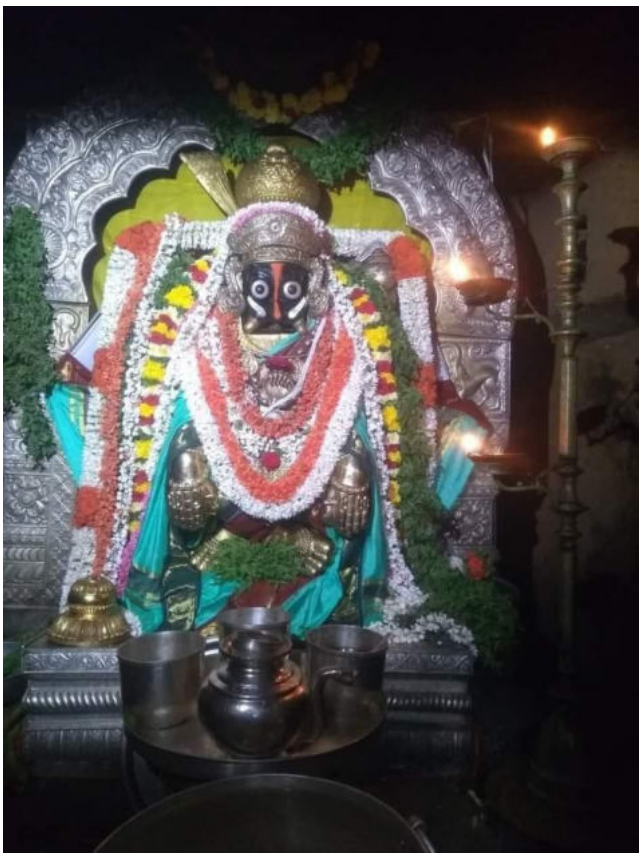
பகிருங்கள்
IPA
எங்கும் கண்டிராத ஈசனின்
திருக்கோலம்.





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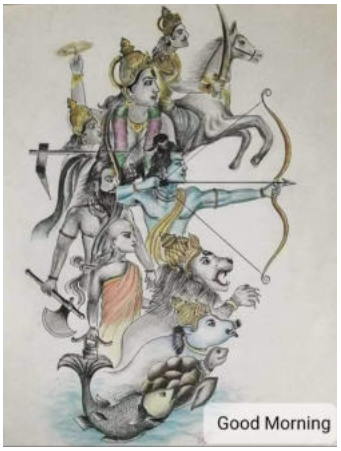
04/15/2009

श्री
कृष्णा

LAVANYA

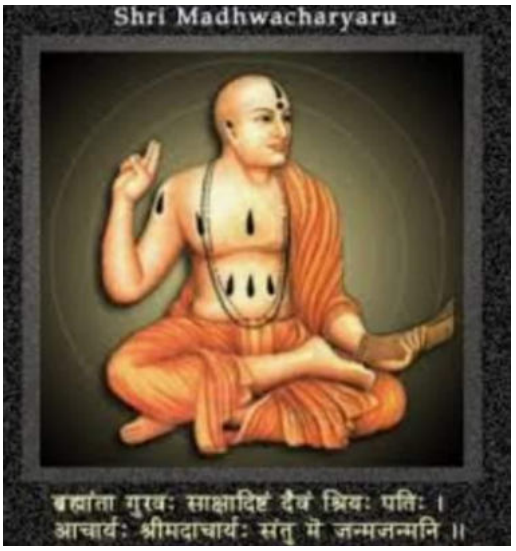
ಶ್ರೀ
ಗೋಪಾಲ
ದಾಸಾರ್ಯರ

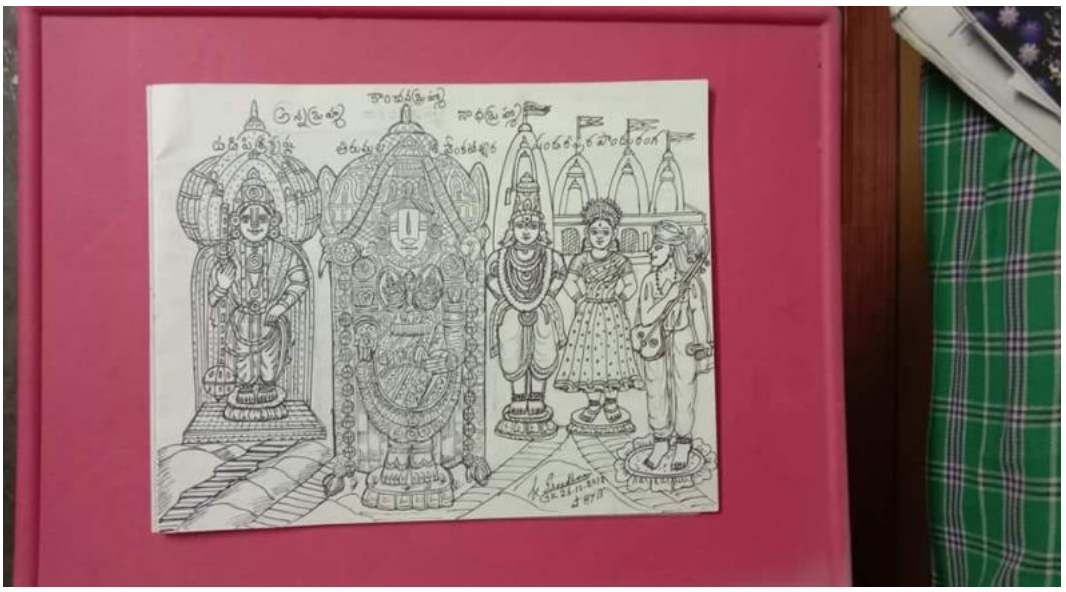
ಶ್ರೀ ವಿಜಯದಾಸರು
ಶ್ರೀ ಗೋಪಾಲದಾಸರು

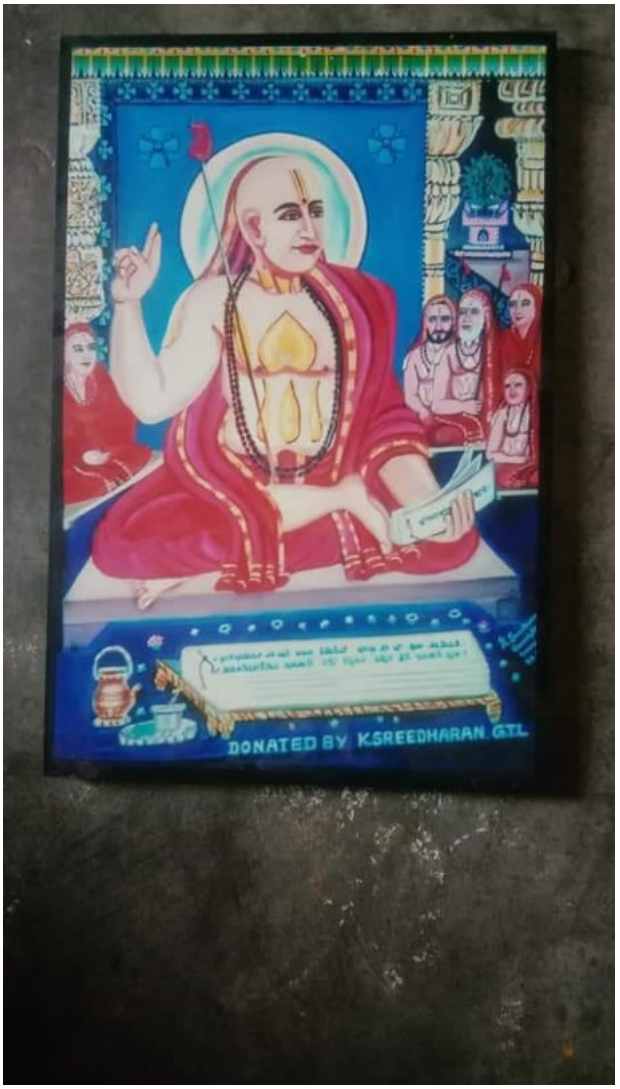

Good Morning

1861
1872

SAMSKRUTI VAHINI - CHITRAKALA


Shri Madhwacharyaru
ब्रह्मांता गुरवः साक्षादिष्टं दैवं श्रियः पतिः ।
आचार्यः श्रीमदाचार्यः संतु मे जन्मजन्मनि ॥

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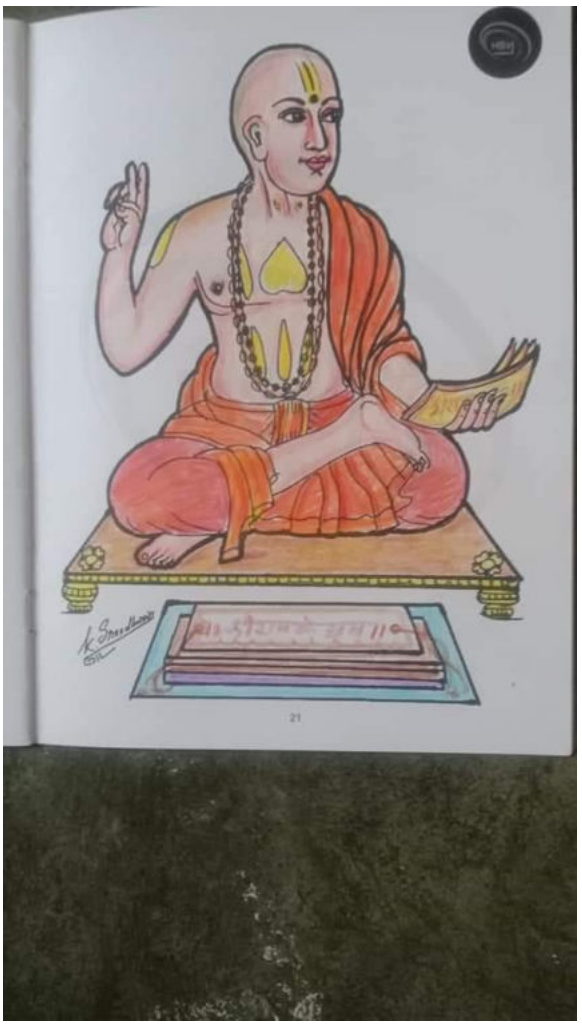

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Sri Uttaradimath Adhyatmavani
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sri_uttaradimath
Sri Uttaradi Math

Ref: YouTube videos

Madhvacharya's life story, Kannada film, philosophy etc:

Madhvacharya-brief life history: https://youtu.be/3AhdzZosZEc

Udupi Sri Madhvacharya: https://youtu.be/gzNaKeJWvVQ

Madhvacharya vaibhavam by Yadunandan Acharya: https://youtu.be/Oiio854B8n4

Sripad Madhvacharya-by Kamal lochan das:https://youtu.be/dv2f9vg7TSg

Sri Madhvacharya story - Gurupoornima 2020: https://youtu.be/kx5q4YgWaxg

Dvadasha stotra: https://youtu.be/zhYhVdilH2k

Madhvacharya-Kannada full movie: https://youtu.be/leoAUu1rD7I

Sri Madhvacharya shlokam: https://youtu.be/2Fuum0JNn6M

Sri Madhvacharya-Gurupoornima 2019: https://youtu.be/WcGfu4PFX2c

Life of Sripad Madhvacharya- Amarendra Das-Boston 2016:

https://youtu.be/euNUMKV5yXw

Philosophy of Sri Madhvacharya by Prof. Pandurangi: https://youtu.be/EDB9cs7vzX4

Sri Madhvacharya idol installation in Houston, TX, USA: https://youtu.be/S0zUeUZf-_Y

Sri Madhvacharya's saptashatamanotsava: https://youtu.be/7X_ulNrvfD0

Madhvacharya Grantha parichaya: https://youtu.be/m8aKvfG6fsM

Madhvacharya - Amarendra Das: https://youtu.be/Kvr4Gm5SAkw

Madhvacharya 32 ft monolithic statue installed at Kunjarugiri (2017):

https://youtu.be/kJx4Z27E7Lo

Disappearance day: https://youtu.be/QMIztC88_ek

Stotras, bhajans:

Madhvanama by Puttur Narasimha Nayak: https://youtu.be/S6N5-ieYT84

Namaste Pranesha: https://youtu.be/S6N5-ieYT84

Dwadasha stotra: https://youtu.be/-vf2S2f63IQ

Sri Krishnashtakam: https://youtu.be/ruAjzg4odq0

Sri Hari stotram: https://youtu.be/YvT89hqFx_0

Drama-- Madhvacharya: https://youtu.be/3w0i5DU3zZc

Hanuman chalisa-MS Subbulakshmi: https://youtu.be/r3DC3PjUTbc

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Sri Krishna stotras:

Story of Guruvayur temple:

https://www.youtube.com/watch?v=c980Knpw-8A

Watch "Guruvayurappan Sahasranamam | 1000 names of Lord Krishna in Guruvayur" on YouTube

https://youtu.be/TpYSUj8AzfU

Box link to chanting of "Agre pashyami...from Narayaneeyam"

https://app.box.com/s/uhazhyu51y3tx37yser1wclgaynaas1a

100th Dashakam...Narayaneeyam...Yesudas.

https://www.youtube.com/watch?v=zWOyf9GsHyg&feature=youtu.be

Watch "Vishnu Sahasranamam - M.S.Subbulakshmi" on YouTube

https://youtu.be/ATflA6WOy0I

Watch "Madhurashtakam By MS Subbulakshmi" on YouTube

https://youtu.be/YkyLB2uXTTg

Watch "Pandit Jasraj - Shri Madhurashtakam" on YouTube

https://youtu.be/NVE2qeBYvb4

Watch "Shri Krishnastakam| Krishna Stotram| Vishnu Stuti|Krishna Bhajan| Madhvi Madhukar Jha" on YouTube

https://youtu.be/ruAjzg4odq0

Watch "Krishna Ashtakam (कृष्णाष्टकम) ्with lyrics and meaning" on YouTube

https://youtu.be/bwphysifJo0

Watch "Pandit Jasraj - Shri krishnashtakam 2" on YouTube

https://youtu.be/nxenv0U0D68

Watch "Yesudas Sanskrit bhajan Achyutashtakam Krishna Bhajan by Yesudas Sanskrit song" on YouTube: https://youtu.be/kFpVxy6jNPM

Watch "Original "Bala Mukundashtakam" with Lyrics and Meaning | Art of Living" on YouTube

https://youtu.be/bvADScctjsU

Watch "Govindashtakam sung by M S Subbulakshmi" on YouTube
https://youtu.be/vbGTsEYPF6c
Watch "Jagannath Astakam | Vishakha Devi Dasi |" on YouTube
https://youtu.be/S5Kju8cBD8g
Watch "Jagannathastakam with sing along lyrics | Shivram Das" on YouTube
https://youtu.be/0PsODo_nfHQ
Watch "Krishna Ashtottara Shata Nama Stotram | 108 Divine Names of Lord Sri Krishna | Krishna Ashtothram" on YouTube
https://youtu.be/bRQAIkreH_M
Watch "krishnam kalaya sakhi - sung by balamurali krishna" on YouTube
https://youtu.be/R5rkJ-4FLgo
Watch "Alokaye Sri Balakrishnam Song with Lyrics by Singer Gopika Poornima | Carnatic Music Lessons" on YouTube
https://youtu.be/mLUPz-3sdik
Watch "Alokaye, Kuchipudi Recital at Shilparamam, Kalpatharu Kuchipudi Dance Academy" on YouTube
https://youtu.be/yye1Uxjge6Y
Watch "Aalokaye Video Song || Shrutilayalu Movie || Rajasekhar, Sumalatha" on YouTube: https://youtu.be/5-l35gtlOag
Watch "Ghandamu Puyaruga - Nauka Charitram" on YouTube
By Balamuralikrishna
https://youtu.be/ZX1p5za-xN8
Watch "Gandhamu Puyyaruga - Punnagavarali Raagam" on YouTube
https://youtu.be/91FKbf9Dl5A
Watch "Shri Krishna Sahasranamam Stotram (Full) - Peaceful Sanskrit Mantra" on YouTube
https://youtu.be/zNlVM90sQag
Watch "Dasavataram - Gita Govindam (Ragamalika)" on YouTube
By M S Subbulakshmi
https://youtu.be/31Arh9fgbwM

Watch "Geet Govind | Original by- Jaydev Goswami | Vidhi Dave" on YouTube https://youtu.be/X2rF4cKS14I

Watch "Shri Krishnayanu Nama Mantra Ruchi (Original Soundtrack) | Dr.M.Balamuralikrishna | PM Audios" on YouTube https://youtu.be/UwNvevCQ7kc

Watch "Bhavayami Gopalabalam by MS Subbulakshmi" on YouTube https://youtu.be/gsjHwzibQkc

Index – Dasara padagalu Lyrics – Madhwa https://madhwafestivals.com/2017/04/15/index-dasara-padagalu-lyrics/

Watch "Purandara Padagalu | Dasara padagalu | Devotional songs | DR. Rajkumar | Kannada Devotional Songs |" on YouTube: https://youtu.be/gNUX_72TM_Q

Watch "Purandara Dasara Bhakti Geethegalu |Dasarendare Purandara Dasarayya Jukebox|Kannada Devotional Songs" on YouTube https://youtu.be/jUXML_Ct7Kg

Watch "Purandara Dasara Bhakti Geethegalu |Dasarendare Purandara Dasarayya Jukebox|Kannada Devotional Songs" on YouTube by Narasimha Nayak: https://youtu.be/jUXML_Ct7Kg

Watch "Kannada Devotional Songs | Dasa Dasara Maneya | Vidyabhushana Birthday Special | Dasara Padagalu" on YouTube: https://youtu.be/Bx6GqQEGoME

Watch "Pillangoviya Cheluva Krishnana - Dr. Vidyabhushana" on YouTube https://youtu.be/IAo3LISHFkU

Watch "Kanakadasa Most Popular Devotional Songs | Kanakadasa Jayanthi Special Audio Jukebox 2017" on YouTube:https://youtu.be/MqIeLrE5glo

Watch "Baagilanu Theredu | Bhaktha Kanakadasa | Dr Rajkumar| Krishna Kumari | Kannada Video Song" on YouTube: https://youtu.be/QIcdc-9TN4c

Meera bhajans:

Watch "Lata Mangeshkar - Album: Chala Des Wahi Lata Sings Meera Bhajans - Vo 1" on YouTube: https://youtu.be/Tmxb51FFvRQ

Watch "Mara Re Girdhar Gopal - Meera Bai Bhajan - Lata Mangeshkar" on YouTube: https://youtu.be/RCpmy4p7qNY

Watch "Meera - Songs Collection - Hema Malini - Vani Jairam - Pt. Ravi Shankar - Gulzar" on YouTube: https://youtu.be/npD4oH3_2IM

Watch "Meera Bhajan - Jo tum todo piya - with Lyrics, Voice - Vani Jairam" on YouTube: https://youtu.be/2trJu8WLog0

Watch "Anup Jalota - Aisi Lagi Lagan Meera Ho Gayi Magan | Krishna Bhajan" on YouTube: https://youtu.be/a-HaUyDP0Ko

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Narayana Upanishad, stotras etc:

Narayana Upanishad: https://youtu.be/4AD5h6YSqHA

Narayana Upanishad: https://youtu.be/7ovBETFvGRg

Taittiriya Upanishad by Challakere brothers: https://youtu.be/3BVxQLdsyak

Narayana Upanishad with meaning from Prasanthinilayam: https://youtu.be/KS9FttvAQb4

Sooktam by Challakere brothers: https://youtu.be/rq3VUyUeacQ

Narayana sooktam with lyrics: https://youtu.be/vLP6gdiDbOU

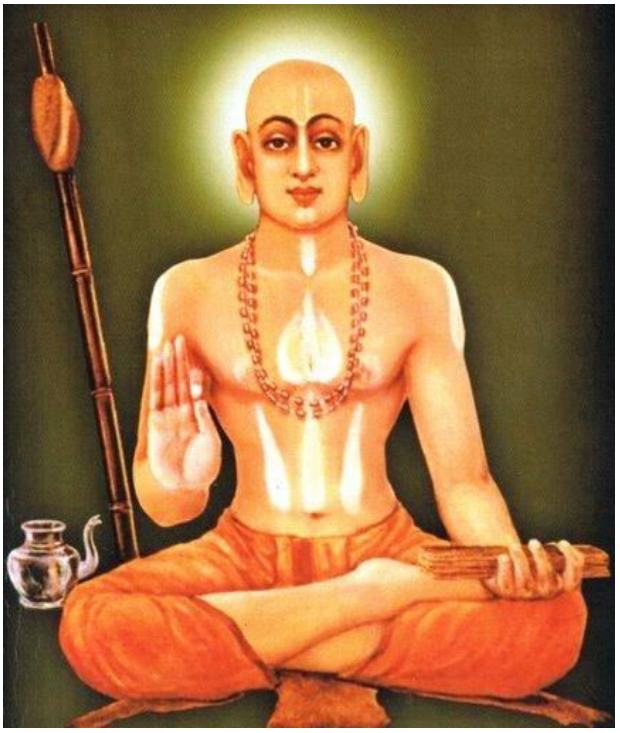
Sri Vishnu Ashtottara: https://youtu.be/a0QFrMJ5ujg

Sri Vishnu Ashtottara: https://youtu.be/JvtYLXWFskI

Sri Vishnu Sahasranamam by Subbulakshmi: https://youtu.be/ATflA6WOy0I

Narayana stotram by Priya sisters: https://youtu.be/1OuJsWPRZs8

Narayana stotra: https://youtu.be/y5fsHkuWD6E



ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Padmanabha Tirtha- Dvaita Philosopher, Scholar and disciple of Sri Madhvacharya

Compiled by
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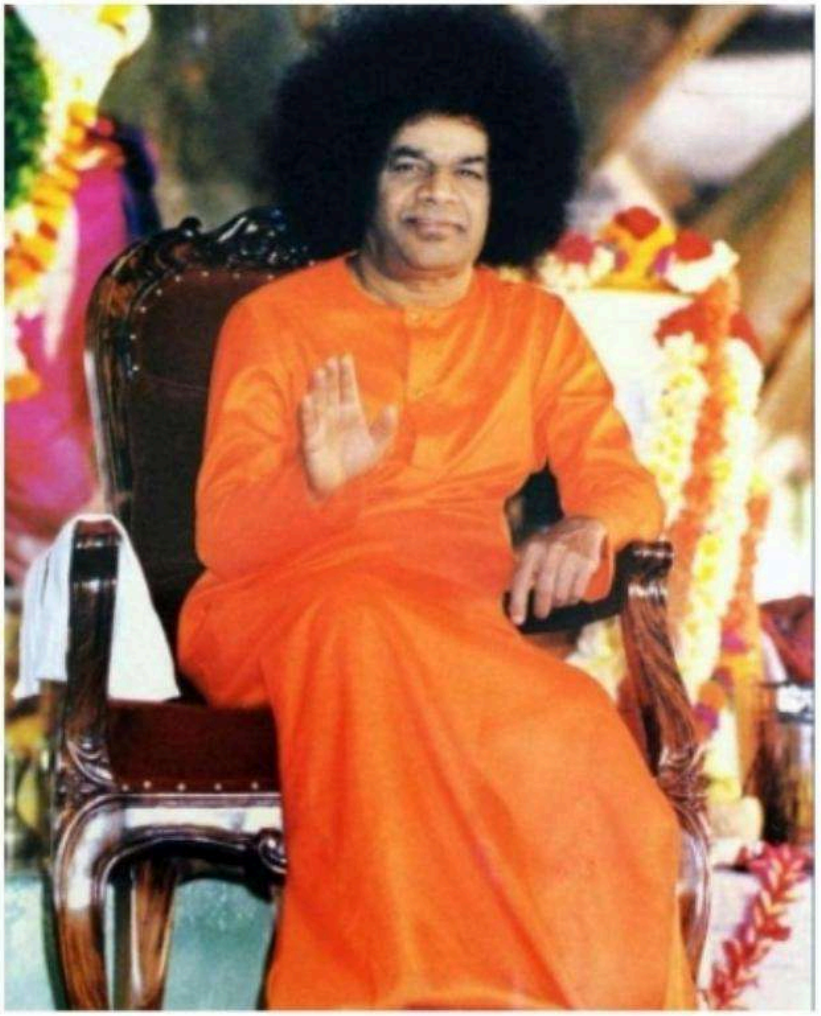
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about: "**Sri Padmanabha Tirtha- Dvaita Philosopher, Scholar and disciple of Sri Madhvacharya"**

Padmanabha Tirtha, born Shobhanabhatta, a Marathi Deshastha Rigvedi Brahmin, was an accomplished scholar and logician. After being won over by Madhva in a debate, he adopted Dvaita and was subsequently tasked by Madhva to disseminate the nascent philosophy across the subcontinent. He served as the primary commentator of Madhvacharya's works and in doing so, significantly elucidated Madhva's terse and laconic style of writing. His notable works include *Nyayaratnavali*, a commentary on Madhva's *Vishnu Tattva Vinirnaya*, *Sattarkadipavali* a gloss on *Brahma Sutra Bhashya* and *Sannyayaratnavali* on *Anu Vyakhyana.*

Details of Swamiji's biography, parents, birth, early life, adopting Dvaita after losing the discussions with Sri Madhvacharya, monastic life, his Works, pioneering the commentaries on almost all of Sri Madhvacharya's cryptic works so that common people can understand the same, Teachings, disciples, samadhi, legacy, talks by scholars during his Aradhana functions.....etc. are given.

Links to YouTube videos give videos of Sri Padmanabha Tirtha's life, how he got converted from Advaita to Dvaita after being defeated in arguments with Sri Madhvacharya, Interesting facts about Sri Padmanabha Tirtha's life, many talks and Questions and Answers on Vedanta, about Mantralayam Sri RaghavendraSwamyMatha, history of Udupi Sri Krishna Matha ..etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
January 29, 2025
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Sri Padmanabha Tirtha

AI Overview

Padmanabha Tirtha was a **Dvaita philosopher and scholar who served as the successor to Madhvacharya, the founder of the Madhva Vedanta tradition**. He was a prominent commentator on Madhvacharya's works and helped spread the philosophy of Dvaita beyond the Tulunadu region. [1, 2]

Life and work: [3]

- Padmanabha Tirtha's birth name was Shobhana Bhatta. He was a gifted scholar and logician who was known for his devotion to the Vedas, Mahabharata, and Puranas. [3]
- He was a primary commentator on Madhvacharya's works, including Vishnu Tattva Vinirnaya, Brahma Sutra Bhashya, and Anu Vyakhyana. [1, 4]
- He was a leader in the Dvaita Vedanta tradition and helped to expand the Dvaita texts. [1, 5]

Legacy: [1]

- Padmanabha Tirtha's work helped to clarify Madhvacharya's writing style. [1]
- He helped to spread the Dvaita philosophy outside of the Tulunadu region. [1]
- He is considered to be one of the earliest commentators on Madhvacharya's works. [6]
- His lineage, the Śrīpādaraja Maṭha, continues to the present day. [6]

Generative AI is experimental.

[1] https://en.wikipedia.org/wiki/Padmanabha_Tirtha
[2] https://en.wikipedia.org/wiki/Sat_Vaishnavism
[3] https://sites.google.com/site/harshalarajesh/shri-padmanabha-tirtaru
[4] https://vipasana-vidushika.blogspot.com/2018/01/the-dwaita-scholars-and-haridasa.html
[5] https://en.wikipedia.org/wiki/Madhvacharya
[6] https://vyasarajamatha.org/padmanabha-tirtharu/

*****

Padmanabha Tirtha

Padmanabha Tirtha was an Indian Dvaita philosopher, scholar and the disciple of Madhvacharya. Ascending the pontifical seat after Madhvacharya, he served as the primary commentator of his works and in doing so, significantly elucidated Madhva's terse and laconic style of writing. His pioneering efforts in expanding upon the Dvaita texts to uncover the underlying metaphysical intricacies was taken forward by the 14th Century philosopher, Jayatirtha.[2] Padmanabha is also credited with disseminating the philosophy of Dvaita outside the Tulunadu.

Life

According to Narayana Pandita's *Madhva Vijaya*, Padmanabha, born Shobhanabhatta, a Marathi Deshastha Rigvedi Brahmin, was an accomplished scholar and logician. Shobhana Bhatta was native of Puntamba, a town on the bank of the river Godavari in Ahmednagar district of Maharashtra. [4][5] After being won over by Madhva in a debate, he adopted Dvaita and was subsequently tasked by Madhva to disseminate the nascent philosophy across the subcontinent.[3] After that he took Brindavana at Nava Brindavana near Hampi. His disciple Narahari Tirtha succeeded him as the pontiff.

Works

15 extant-works have been ascribed to him, most of which are commentaries on the works of Madhva. His notable works include *Nyayaratnavali*, a commentary on Madhva's *Vishnu Tattva Vinirnaya*, *Sattarkadipavali* a gloss on *Brahma Sutra Bhashya* and *Sannyayaratnavali* on *Anu Vyakhyana*. Sharma notes "dignity, elegance, clearness, brevity and avoidance of digression and controversies mark his style".[6] Though Jayatirtha later diverges from Padmanabha's views, he eulogies the latter's pioneering work in his *Nyaya Sudha* and acknowledges his influence. Padmanabha's influence is also acknowledged by Vyasatirtha, who attempts, in his *Tatparya Chandrika*, to reconcile Jayatirtha and Padmanabha's views.

*****

Ref: uttaradimath.org

Sri Padmanabha Tirtha

Sri Padmanabha Teertha is the foremost among the direct disciples of Sri Madhwacharya. He was a distinguished scholar and was recognized and honoured by people of those times as 'THE DISCIPLE OF SRI MADHWACHARYA'.

He has the greatest honor of lecturing on the Vedas before an assembly of great scholars and was acclaimed to be a master in expounding the meanings of the Vedas.He is known for his learning, intelligence, everlasting devotion, detachment to worldly affairs, service to His guru, etc. With all these extraordinary qualities, he has rightly succeeded Sri Madhwcharya in the pontificate seat of Sri Uttaradi Math.

Sri Padmanabha Teertha was previously known as Shobhana Bhatta. He was a renowned Advaita Scholar, accomplished logician and one with great faith in Veda, Mahabharata and Puranas. He is said to have hailed from a region close to the river Godavari. He won many debates and refuted all the prevalent systems of philosophy before he was defeated by Sri Madhwacharya in a famous debate. His defeat at the hands of Sri Madhwacharya made the bold Shobhana Bhatta to renounce the world and accept sanyasa(sainthood) from Sri Madhwacharya.

पूर्णप्रज्ञकृतं भाष्यमादौ तद्भावपूर्वकम् ।

यो व्याकरोन्नमस्तस्मै पद्मनाभाख्ययोगिने॥

How blessed Sri Padmanabha Teertha was to have had the opportunity of being the direct disciple of the Sarvagna Jagadguru Sri Madhvacharya himself! He was so impressed by the teachings of Sri Madhvacharya that he used to enthrall the audience by comparing the works of Sri Madhwacharya to a divine Kalpavriksha, capable of fulfilling all of one's desires. His conviction in the doctrine of Sri Madhvacharya can be known from his statement before the audience that the result one gets by studying the works of Sri Madhvacharya is beyond words and thoughts.

He was accredited to be the first to write a commentary, on the great Bhasya of Sri Madhwacharya, which ably brings out the true meaning of the Bhasya. The prolific commentator, Sri Jayateertha, honors this great saint in his magnum opus Sriman Nyaya Sudha and pictures him as the serene land, auspicious enough to be the home of the lord of Laxmi, and an ocean which gave rise to a bunch of invaluable pearls called Sannyaya Ratnavali.

Sri Jayateertha owes his scholarship to Sri Padmanabha Tirtha while saying

"sa padmanAbhatIrthakhyagogaNostu dR^ishe mama na tattva mArge gamanaM vinA yadupajeevanam"

We cannot proceed in the direction of truth without whose blessings, let the light called Sri Padmanabha Tirtha lead me in the right path.

Brief Info:

Preceptor: Sri Madhwacharya

ashrama name: Sri Padmanabha Tirtha

brindavana at: Navabrindavana

Aradhane: Kartik Krishna Chaturdashi

Works

Sutra Prasthaana 1.

Sattarkadiipaavali - Commentary on Shrimad Ananda Tiirtha's Brahma-Suutra Bhaashya 2.

Sannyaayaratnaavali - Commentary on Shrimad Ananda Tiirtha's Anuvyakhyana)

Works relating to the Bhagavad Gita: 1) Gitabhaashya-Bhaavadiipikaa 2) Gitataatparya-Nirnaya-Prakaashikaa

Others: 1) Commentaries on the ten Prakaranas

Contact details

Pt. Anandacharya Joshi Ph no:08533-267562/9449253155 Post : Uttaradi Math Anegundi 583246 TQ : Gangavati Dist : Koppal

Years in peetha

1317-1324

Location Map

****

Ref: madhwamrutha.org

Sri Padmanabha Tirtharu

by madhwamrutha · Published June 28, 2017 · Updated December 3, 2024

Sri Padmanabha Theertha (1317-1324 AD)

Sri Madhwacharya appointed Sri Padmanabha Theertha as his successor to the newly formed dwaitha Philosophical school after him. Sri Padmanabha theertha was one among the prominent scholars who followed the footsteps of Srimadacharya & accepted his Siddhanta after thoroughly evaluating it through a process of constructive debate. After Sri Madhwacharya left for Badari, Sri Padmanabha theertha took on the responsibility to spread the tatva shastra preached by Srimadacharya as instructed by him.

Brief Info

Poorvashrama Name : Sri Shobana Bhatta
Period : 1317-1324 AD
Ashrama Guru : Sri Madhwacharya
Patta Sishya : Sri Narahari Theertha (Pattabhisheka sishya)
Ashrama Shishya : Sri Lakshmidhara Theertha (Sripadaraja Mutt)
Aradhana : 14th day of Kartika Bahula corresponds to 1324 AD Raktakshi Samvatsara
Vrundavana Place : Navavrundavana (Anegondi / Gajagahvara)

Sri Shobana Bhatta was an eminent Adwaitha scholar in Warangal (Orugallu) kings court which was a famous learning center & scholars at Godavari river banks. He was respected widely in the state and also he had very close relations with Sri Vidyaranya & the kings of Vijayanagar kingdom.

Sri Madhwacharya visited the Godavari river state on course of his second Badari yatra & camped in the kingdom. Sri Shobana Bhatta being a scholar made contact with the young varchasvi sanyasi who had started a different thought process in Vedanta. He engaged in debate with Srimad Acharya for several days and made himself convinced that the Siddhanta formed by Sri Madhwacharya was supreme in every aspect. He wholeheartedly

accepted Srimadacharya's tatva shastra & converted himself to be a proud disciple of Srimad Acharya.

Sri Shobana Bhatta left all his positions in king's court, family, wealth & became the follower of Sri Madhwacharya & accepted Vaishnava deeksha. Seeing the high degree of vairagya Sri Madhavacharya gave him sanyasa deeksha and named him Sri Padmanabha theertha around 1263 AD. Sri Padmanabha theertha followed the footsteps of his acharya the rest of his life in learning & propagating philosophy formed by Srimad Acharya.

During the last days of Sri Madhwacharya Sri Padmanabha theertha engaged heavily in his guru seva, Pleased with his extraordinary abilities Sri Madhwacharya selected Sri Padmanabha tirtha as his successor among many of his disciples as the head of the newly formed school of Vedanta called tatva Vedanta (Later became known as Dvaita Vedanta). He gave him all main deities that he worshipped including Sri Moola Rama, Seeta, Sri Digvijaya Rama etc. along with the recognitions that he earned & the libraries that he wrote and studied in his lifetime. He gave Sri Padmanabha tirtha the responsibility to spread the tatva Vedanta all over the Bharata bhumi & to establish tatva Vedanta among already existing schools of other schools of Vedanta namely Mayavada & Vishishtadvaita schools.

After Sri Madhwacharya left to Badari, Sri Padmanabha theertha took over the responsibility to spread his message; he cleverly selected the newly forming Vijayanagar as the main center for Sri Madhwacharya's Tatva Siddhanta. Hence we can see a big link between the growth of Vijayanagar kingdom & spread of Acharya's Tatva Siddhanta. His contacts with Harihara, Bukka & Sri Vidyaranya made it possible to get the needed support.

Apart from taking the responsibility to spread the Tatva Siddhanta, Sri Padmanabha theertha wrote many books to explain Sri Madhwacharya's works, hence he is referred as the Prachina Teekacharya (Oldest commentator) of Srimad Acharya's works.

His contributions are as follows:

- Sattarka Ratnavali – A Commentary of Acharya's Bramhasutra Bhasya
- Sannaya Ratnavali – A Commentary on Acharya's Anuvakyana
- Ananda Mala (Scripts not available)
- Vayuleela Vistarana (Scripts not available)
- Maayavaada Khandana (Scripts not available)
- Upadhi Khandana (Scripts not available)

Sri Padmanabha Theertha served 8 years as the head of the institution, tried to establish the basic necessities needed for taking next steps, unfortunately due to age he decided to handover the responsibility as the head of institution with titles & rights to Sri Narahari tirtha another great disciple of Sri Madhavacharya & lived in the place close to Anegundi.

During the course of time he gave sanyasa ashrama to another disciple and named him Sri Lakshmidhara theertha and started a separate lineage, which later became famous as Sripadaraja Mutt / Mulibagala Mutt. Sri Padmanabha Theertha gave him the Sri Satyabhama sahita Gopinatha idols worshipped by acharya madhwa & blessed.

He left his body at Anegundi. Entered the first ever madhva parampare Vrundavana at a divine island in the middle of Tungabhadra river near Anegundi, presently called as Navabrindavana.

॥ पूर्णप्रज्ञकृतं भाष्यमादौ तद्भावपूर्वकम्।
यो व्याकरोन्नमस्तस्मै पद्मनाभाख्ययोगिने ॥

ಪೂರ್ಣಪ್ರಜ್ಞಕೃತಂ ಭಾಷ್ಯಮಾದೌ ತದ್ಭಾವಪೂರ್ವಕಂ
ಯೋ ವ್ಯಾಕರೋನ್ನಮಸ್ತಸ್ಮೈ ಪದ್ಮನಾಭಾಖ್ಯಯೋಗಿನೇ

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Ref: dvaitavedanta.com

Sri Padmanabha Tirtha Aradhane

By Venkatesh Rajendran, Nov. 20, 2022

| Hari Sarvothaama Vayu Jivothama ||

|| Shri Padmanabha Teertha Gurubhyonamaha ||

About Shri Padmanabha Tirtha [1317-1324]

Shri Padmanabha Tirtha was **Shrimad Ananda Tirtha**'s senior most disciple, and the first successor to the pitha. His madhya aradhanae is being celebrated on **22-11-2023** at Navabrindhavana,Anegundi.

- Diksha accepted: 1317 (PingaLa samvatsara)
- Preceptor: Jagadguru Sriman Madhvacharya
- Brindavana Pravesha: 1324
- PiTadhipati: 6 years, 9 months 20 days.
- Aradhana: Kartheeka bahuLa Chatudarshi
- Brindavana: Nava vrindavana
- State: Karnataka
- Poorvasharam name: Shobhana Bhatta.

Early life of Shri Padmanabha Tirtha(Shobhana Bhatta):

Once at RajaMahendri, a "Vidhwat sabha" took place. King Ganapathi belonging to the Kakatiya dynasty was ruling the Waraangal kingdom at that time. In his Asthana there was a

pundit called Shobhana Bhattaru. A great sanskrit scholar. He was conducting that vidhwat sabha.

Sriman Madhwacharya happened to come to that Sabha and won in the debate. Shobhana Bhatta was amazed with the scholarly qualities of Sriman Madhwar.

He was defeated in the debate. He accepted the defeat before Acharya. He accepted the Dvaita system of thought as the best one and became his disciple. He was named Shri Padmanabha Tirtha and became next to Sriman Madhva. Sri Shobhana Bhatta after realising the greatness of Sri Madhwachaarya took sanyashram, acquired the name Shri Padmanabha Tirtha and became his first disciple.

He succeeded Sriman Madhva and ruled the Dvaita Sidhdhantha Saamraajya and preached Tatvavada(Dvaita) for nearly 7 years before entering the Brindavan.– Newsletter – Sri Madhwacharya Seva Sangha, Chennai-78, Nov 1998)

Works of Shri Padmanabha Tirtha:

श्रीपद्मनाभतीर्थभट्टारकविरचिता

सन्न्यायरत्नावलिः

नारायणमसङ्ख्येयकल्याणगुणविग्रहम् ।
वन्दे भक्त्या सदा ध्वस्तदूषणं परमप्रियम् ॥ १ ॥
नमो भगवते तस्मै व्यासरूपाय विष्णवे ।
यत्प्रसादात् परं ज्ञानं प्राप्यते विबुधादिभिः ॥ २ ॥
श्रीमदानन्दतीर्थाख्यान् गुरून् विद्यादिवाकरान् ।
वन्दे कुदृष्टिदुर्बोधव्याससिद्धान्तदीपकान् ॥ ३ ॥
तत्कृतां ब्रह्मसूत्राणामनुव्याख्यां यथामति ।
विवृणोम्यर्थगम्भीरां हरितत्त्वप्रकाशिकाम् ॥ ४ ॥

A clip from his holy book called Sannyaya RathanaavaLi

Sri Sumadhwa Vijaya praises him and says that " Guru Upadesha" is possible only after listening to the Shaastra and had been the case with him. After learning at the feet of Srimad Achaarya, he took on himself the work of propagating his tenets and wrote several works. His scholarship and erudition in his work called " Sannyaya RathanaavaLi" a commentary on Anu Vykhyaana of Sri Acharya is unmatched.

His works are Paravaadhi Khamdane, Madhwas sidhdhamtha Mamdana, spent his time in Thathwa prasarana and spreading madhwas's dvaita message.

Shri 1008 Shri Padmanabha Teertha is the senior most of Madhva's disciples. He was a leading contributor to the literature of Tatvavada in the pre-Jayathirtha period, and also the first scholar to write commentaries on Srimad Ananda Tiirtha's works, though his works are rarely read in the present day, because the later commentaries of **Sri Jayatiirtha** are considered easier to understand. He is eulogized by Sri Jayatirtha as the pioneer

commentator of Tatvavaada.From Sri Jayatiirtha' s Nyaayadiipikaa. He is thus given the honorific title' Tikaakaara'.

Sri Padmanaabha Teertha was known as Shobhana Bhatta, and was a great scholar of Advaita, before he became Shrimad Ananda Tiirtha's disciple. Shobhana Bhatta, who was an accomplished logician (Tarkikashikhaamani), was defeated by Shrimad Ananda Tiirtha after a debate that took place during the latter's return from his first tour of the North.

This is supposed to have taken place around 1265. He was a native of a region close to the river Godavari.

Shri Padmanaabha Tiirtha was Shrimad Ananda Tiirtha's senior most disciple, and the first successor to the peetha. He was thus the. He headed the then-unified Madhva Matha for about seven years before attaining moksha. His Brindaavana is in Navabrindavana, near Hampi, along with those of eight other eminent saints including Shri Vyasa Tiirtha, in whose company he continues to perform his aradhana.

Dhyaana Sloka:

PooRNaprajna Krutham
Bhaashyam AuDha ThadBhaava PooRvakam|
Yo Vyakaronnamasthasth mai
PadhmanaaBhakya Yogine||

How to Visit Navabrindavana

Navabrindavana is a small island situated near Anegundi of Koppal District. Anegundi is 20 km away from Gangavathi. From Anegundi one has to cross River Tungabhadra by boat to reach Navabrindavanam .Navabrindavana is situated in the river Tungabhadra. Another way to approach Navabrindavana is Via Hampi.

Hampi is 12 km away from Hospet of Bellary District. In Hampi , again we have to cross River Tungabhadra to reach Navabrindavanam.

Shri Gopalacharya Hulagi
Post : Anegundi 583246
TQ : Gangavati
Dist : Koppal
Courtesy: Sri Uttaradi matha, Bangalore.
Courtesy of Shri. G.R.Raghunatha Rao

More Information on Sri Padmanabha Tirtharu.:

Contact Sri H N Lakshmi Narayana Editor, Ranagavittala Sripadarajar Mutt and Sri HebbaNi Srinivas Murali, Sripadaraja Mutt.Raghavendra Colony Sripadarajar Mutt, Bangalore-4.

Let great saint bless all of us with Gyana/bhakthi and Vairagya
Shri Krishnaarpanamasthu

*****

Ref: sites.google.com

Sri Padmanabha Tirtharu

From Gurucharitre Published by SRSMutt

Padmanabha Tirtha was Sri Madhvacharya's successor- his background

Considering Padmanabhatheertha fit, Acharya endowed him with the responsibility of carrying on the heritage of Sadvaishnaiva tradition established by Sanakadis and protected by Prajnatheertha. It was Padmanabhatheertha who was crowned as Acharya's successor in Vedantha Samrajya. His name before sanyasa was Shobhanabhatta. He was from a place on the banks of the Godavari. He was a scholar in the royal court of Warrangal.1 Harihara and Bukka had held him in high esteem. Shobhanabhatta was a great scholar, intellect and wore a brilliant look. He had taken sanyasa in about A.D.1263 after his defeat in a debate with Acharya. Afterwards his erudite scholarship and renown spread far and wide. Teekakrithpada has been all praise for Padmanabhatheertha's scholarship.2

His works, books

Sri Padmanabhatheertha has many books to his credit. He has written Sattarka Rathnavali and Sannyaya Rathnavalee as commentaries on Acharya's 'Bhashya' and 'Anuvyakhyana'. Apart from these two he is also known to have written two more books 'Anandamala' and 'Vayuleelavistharana'. The latter is said to contain eight Cantos, 1101 verses.3 In addition, he has written commentaries on 'Mayavadakhandana' and 'Upadhikhandana'.

His samadhi (passing away)

Thus Padmanabhatheertha who had widely become known for his great books and reigned Vedantha Samrajya for seven years worshipping Sri Moolarama fell at the Lotus feet of Lord Krishna to rest eternally on the fourteenth day of Kartheeka Bahula of Rakthakshi Samvatsara in A.D.1324 entrusting the Samsthana and the idols to the care of Naraharitheertha, his successor, as ordained by Acharya.

Harihara and Bukka planned Padmanabha Tirtha 's Brindavan in Anegundi

As Harihara and Bukka had great reverence for Padmanabhatheertha, they espoused the installation of Padmanabhatheertha's Brindavan on an island of the Tungabhadra near Anegundi of Kampli kingdom.

Padmanabhatheertha after entrusting Mahasamsthana to Naraharitheertha, handed over the idol of Sri Gopinatha inherited by Acharya to one Lakshmidharatheertha, his disciple. It is that heritage which is now known as Sreepadaraja Mutt.

- From Uttaradimath Website uttaradimath.org

Sri Padmanabha Tirtha is foremost among the direct disciples of Sri Madhvacharya. He was a distinguished scholar and was recognized and honoured by people of those times as 'THE DISCIPLE OF SRI MADHWACHARYA'.

Successor to Sri Madhvacharya

He has the greatest honour of lecturing on the Vedas before an assembly of great scholars and was acclaimed to be a master in expounding the meanings of the Vedas. He is known for his learning, intelligence, everlasting devotion, detachment to worldly affairs, service to His guru, etc. With all these extraordinary qualities, he has rightly succeeded Sri Madhva in the pontifical seat of Sri Uttaradi Math.

His background

Sri Padmanabha Tirtha's purvashrama name was Shobhana Bhatta. He was a renowned Advaita Scholar, accomplished logician and one with great faith in Veda, Mahabharata and Puranas. He is said to have hailed from a region close to the river Godavari. He has won many a great scholar in debates and refuted all the prevalent systems of philosophy before he was defeated by Sri Madhava in a famous debate. His defeat at the hands of Sri Madhva made the bold Shobhana Bhatta to renounce the world and accept sanyasa from Sri Madhwacharya.

Our scriptures explain how difficult it is to be blessed with a guru who knows the real nature of the disciple. It requires several thousands of years of sadhana before one is blessed with such an opportunity to meet an all-knowing Guru. We can think how blessed Sri Padmanabha Tirtha was to have had the opportunity of being the direct disciple of the Sarvagna Jagadguru Sri Madhwacharya himself.

After he drank the 'makaranda' - nectar called Bhasya from Madhva, Sri Padmanabha Tirtha found other's bhashymas to be shallow and tasteless.

He was so impressed by the teachings of Sri Madhwacharya that he used to enthrall the audience by comparing the works of Sri Madhva to a divine Kalpavriksha, capable of fulfilling all of one's desires. His conviction in the doctrine of Sri Madhva can be known from his statement before the audience that the result one gets by studying the works of Madhva is beyond words and thoughts.

He wrote commentaries (Bhashyas) to Madhwacharya's Works

He was accredited to be the first to write a commentary, on the great Bhasya of Sri Madhva, which ably brings out the true meaning of the Bhasya. The prolific commentator of Madhva, Sri Jayateertha, honors this great saint in his magnum opus Sriman Nyaya Sudha and pictures him as the serene land, auspicious enough to be the home of the lord of Laxmi, and an ocean which gave rise to a bunch of invaluable pearls called Sannyaya Ratnavali.

Sri Jayateertha owes his scholarship to Sri Padmanabha Tirtha while saying

"sa padmanAbhatIrthakhyagogaNostu dR^ishe mama

na tattva mArge gamanaM vinA yadupajeevanam"

We cannot proceed in the direction of truth without whose blessings, let the light called Sri Padmanabha Tirtha lead me in the right path.

His Brindaavana is at Navabrindavana, near Hampi.

Works by Shri Padmanabha Teertharu :

Sutra Prasthaana

1. Sattarkadiipaavali - Commentary on Shrimad Ananda Tiirtha's Brahma-Suutra Bhaashya

2. Sannyaayaratnaavali - Commentary on Shrimad Ananda Tiirtha's Anuvyakhyana)

Works relating to the Bhagavad Gita

1) Gitabhaashya-Bhaavadiipikaa

2) Gitataatparya-Nirnaya-Prakaashikaa

Others

1) Commentaries on the ten Prakaranas

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Ref: alchetron.com

Padmanabha Tirtha

Aradhane

https://youtu.be/j8iwGiXXrRo?si=hgfvqbPK3Bu85y1e

Sri Padmanabha Theertha was one of the prominent disciples of Sri Madhvacharya, the founder of the Dvaita school of philosophy.

Sri Padmanabha Tirtha was initially a follower of the Advaita school of philosophy and his earlier name was Shobhana Bhatta. He was one of the most well known scholars of his time. He came under the influence of Shri Jagadguru Madhvacharya and converted to the Dvaita school.His mother tongue was Telugu. Sri Padmanabha Theertha is credited with spreading the Dvaita movement all through Karnataka.

After Sri Madhva left for Badrinath, it was Sri Padmanabha Theertha who took over the "Pitha" and continued the tradition.

ಪದ್ಮನಾಭ ತೀರ್ಥರ ಆರಾಧನೆ **ARADHANA OF PADMANABHA TIRTHA**

Sri Padmanabha Theertha was one of the prominent disciples of Sri Madhvacharya, the founder of the Dvaita school of philosophy.

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The brindavana of Sri Padmanabha Tirtha can be found at Navabrundavana near Hampi.

Sri Padmanabha Tirtha is foremost among the direct disciples of Sri Madhvacharya. He was a distinguished scholar and was recognized and honoured by people of those times as 'THE DISCIPLE OF SRI MADHWACHARYA'.

He has the greatest honour of lecturing on the Vedas before an assembly of great scholars and was acclaimed to be a master in expounding the meanings of the Vedas. He is known for his learning, intelligence, ever lasting devotion, detachment to worldly affairs, service to His guru, etc. With all these extraordinary qualities, he has rightly succeeded Sri Madhva in the pontificial seat of Sriman Madhvacharya to which almost all the present day mathas trace their root.

Sri Padmanabha Tirtha's purvashrama name was Shobhana Bhatta. He was a renowned Advaita Scholar, accomplished logician and one with great faith in Veda, Mahabharata and Puranas. He is said to have hailed from a region close to the river Godavari. He has won many a great scholar in debates and refuted all the prevalent systems of philosophy before he was defeated by Sri Madhava in a famous debate. His defeat at the hands of Sri Madhva made the bold Shobhana Bhatta to renounce the world and accept sanyasa from Sri Madhwacharya.

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Works by Shri Padmanabha Teertharu

Sutra Prasthaana

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2. Sannyaayaratnaavali - Commentary on Shrimad Ananda Tiirtha's Anuvyakhyana)

3. Vayuavatara leela- Biography of Sri Madwacharya

Works relating to the Bhagavad Gita

1) Gitabhaashya-Bhaavadiipikaa

2) Gitataatparya-Nirnaya-Prakaashikaa

Others

1) Commentaries on the ten Prakaranas

How to Visit Navabrindavana

Navabrindavana is small island situated nearby to Anegundi of Koppal District. Anegundi is 20 km from Gangavathi. From Anegundi one has to cross River Tungabhadra by boat to reach Navabrindavana. Another way to approach Navabrindavana is via Hampi. Hampi is 12 km from Hospet of Bellary District. In Hampi, again we have to cross River Tungabhadra to reach Navabrindavana.

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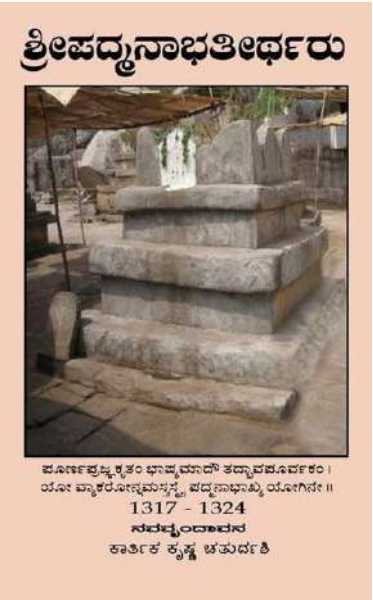
Ref: madhwayati.blogspot.com

Sri Padmanabha Tirtharu



Sri Padmanabha Theertha

Ashrama Gurugalu- Shri Madhwacharyaru
Ashrama Shisyaru
Ruled the samsathana - 1317 - 1324
Poorvashrama Name - Shobhana Bhatta
Poorvashrama Place - Godavari Banks
Raja Guru - Raja Mahendri near Godavari River
Brindavana - Anegundi on 16 November 1324
Tungabhadra banks, later Nava Vrundavana
Aradhana - Karheeka bahula chaturdashi
Poorvashrama Name : Sri Shobana Bhatta
Ashrama Guru : Sri MadhwacharyaPatta
Sishya : Sri Narahari Theertha (Pattabhisheka sishya)
Ashrama Shishya : Sri Lakshmidhara Theertha (Sripadaraja Mutt)
Aradhana : 14th day of Kartika Bahula corresponds to 1324 AD Raktakshi SamvatsaraVrundavana Place : Navavrundavana (Anegondi / Gajagahvara)

ಪೂರ್ಣಪ್ರಜ್ಞಕೃತಮ್ ಭಾಷ್ಯಮ್ ಆದೌ ತದ್ಭಾವ ಪೂರ್ವಕಮ್ |ಯೋವ್ಯಾಕರೋನ್ನಮಸ್ತಸ್ಮೈ ಪದ್ಮನಾಭಾಖ್ಯ ಯೋಗಿನೇ |ಶ್ರೀ ಮಧ್ವಸಂಸೇವನ ಲಬ್ಧ ಗೋಪಾಕೃತೀರ್ಭಕ್ತಿ ನಿಷೇವಣೇನ |ಲೋಕೇಷು ವಿಖ್ಯಾತ ಸುಕೀರ್ತಿಮಂತಮ್ ಶ್ರೀಪದ್ಮನಾಭಾರ್ಯ ಮುನಿಂ ಪ್ರನೌಮಿ

पूर्णप्रज्ञकृतम् भाष्यम् आदौ तद्भाव पूर्वकम् ।

योव्याकरोन्नमस्तस्मै पद्मनाभाख्य योगिने ।

श्री मध्वसंसेवन लब्ध गोपाकृतीर्भक्ति निषेवणेन ।

लोकेषु विख्यात सुकीर्तिमंतम् श्रीपद्मनाभार्य मुनिं प्रनौमि ।

There is a Mrithika Brindavana of Padmanabha Theertha in the Sripadaraja Matha in Mulabagal and also at the Vyasa Vittala temple near Rajarajeshwarinagar in Bangalore.

Padmanabha Tirtharu the FIRST–

1. He is the First Ashrama Shishya of Acharya Madhwa

2. He is the First Advaitee Shishya converted by Acharya Madhwa.

3. He is the First Teekakara of Acharya Madhwa's Granthaas

4. He is the First prasaraka of Acharya Madhwa Shastra

5. He is the First to have Vrundavana built

Sri Jayatirtha's quotes on Sri Padmanabha Tirtharu

…in his Tatvaprakashika –

ಶ್ರೀಮಧ್ವಸಂಸೇವನ ಲಬ್ಧಶುದ್ಧವಿದ್ಯಾಸುಧಾಂಭೋ ನಿಧಯೋಽಮಲಾಯೇ|

ಕೃಪಾಲವ: ಪಂಕಜನಾಭತೀರ್ಥಾ: ಕೃಪಾಲವ: ಸ್ಯಾನ್ಮಯಿ ನಿತ್ಯಮೇಷಾಂ |

श्रीमध्वसंसेवन लब्दशुद्धविद्यासुधांभो निधयोऽमला ये ।

कृपालव: पंकजनाभतीर्था: कृपालव: स्यान्मयि नित्यमेषां ।

Here Jayatirtharu compares Padmanabha Tirtharu to the milky ocean (ksheera samudra). Padmanabha Tirtharu earned the pure vidya through his seva of Acharya Madhwa. His heart is very much pure, and pray to him to offer some kaarunya to us also.

Route for Navavrundavana –

Navabrindavana is a small island situated nearby Anegundi of Koppal District. Anegundi is 20 Kms away from Gangavathi. From Anegundi one has to cross River Tungabhadra by boat to reach Navabrindavana. Another way to approach Navabrindavana is via Hampi. Hampi is 12 kms away from Hospet of Bellary District. In Hampi, again we have to cross River Tungabhadra to reach Navabrindavana.

Gopinatha devaru – Sri madhwacharyaru was doing the pooja of Gopinatha Devaru. After giving ashrama to Shobana Bhattaru and renaming him as Padmanabha Tirtharu or Pankajanabha Tirtharu or Kamalanabha Tirtharu, Srimadacharyaru gave him Gopinatha idol which is being worshipped even today in Sripadaraja Mutt parampare.

He is the moola purusharu for Sripadaraja Mutt
Since Sripadarajaru took over the Mutt adhikara, it is being called as “Sripadaraja Mutt”

Granthas by Sri Padmanabha Tirtharu:

1. Mayavada KhanDana Teeka
2. Upadhi KhanDana Teeka (Nyaayavali)
3. Prapanchamityaatvaanumaana KhanDana Teeka
4. Katha LakshaNa Teeka
5. Geetha Bhashya Teeka (Bhaavapradeepika)
6. Geetha Taatparya NirNaya Teeka (Prakashika)
7. Sattarka Deepavali (Sri Brahmasootrabhaashya Teeka)
8. Sannyaaya RatnavaLi (anuvyaaKyaana Teeka)
9. TatvOdyOta Teeka
10. PramaNalakShaNa Teeka
11. VishNutatva niRNaya Teeka
12. Vayuleela vistaraNa
13. TatvavivEka Teeka
14. KarmanirNaya Teeka
15. Tatvasankyaana Teeka

Padmanabha Tirtharu as per Sumadhwa Vijaya –

He was a staunch Advaitee Vidwan. Once he saw Acharya Madhwa’s Granthaas during Acharya’s visit to Godavari river basin. He went through the entire granthaas. Shobhana Bhattaru examined Acharya Madhwa in various styles. He had argued with Acharya Madhwa and was defeated and accepted his defeat. He heard the Brahma Sutra bhashya from Acharya Madhwa. He had seen Acharya Madhwa defeating all the 21 kubhashyaas, and found that Madhwa Shastra does not have any dosha. After seeing the Madhwa Bhashya, Shobhana Bhattaru felt very happy and discarded all the other Mathaas. He asked Acharya Madhwa to give him sanyaasa. He started the prachara of Acharya Madhwa’s shastra with guru anugraha.

Sri Padmanabha Tirtha got the Acharya Madhwa’s shastra with shravana, manana, bhakti, virakti and with nitya sevane of Acharya.

shrutva matyaa sadaa bhaktya viraktyaa nityasEvayaa | tasmai: prasanna: prajEkShya: sadyO vidyaaM dadou shubhaaM|

Padmanabha Tirtharu was like a timingila (Whale) for the other darshanikas, as he was condemning all other darshanikaas based on Madhwa Shastra. He was>condemning the other darshanikaas with Vyaakyana dwani, which was just like the roaring of a lion. He was a durvaadigajakesari.

Madhwa Shastra Prachara by Sri Padmanabhatirtharu–

He was giving the example of Madhwa Shastra with Balamuri shankha. Acharya Padmanabha Tirtha was referring to Balamuri Shankha with Acharya Madhwa's Shastra. If Balamuri ShanKha is found by a Churnaka, who deals in making of chunam (suNNa), as he does not know the value of Balamuri ShanKha, he tries to cut the ShanKha to get pieces, and failing to get cut into pieces, he will throw the same. Here Balamuri Shankha (Madhwa Shastra) is seen by the Churnaka first and he thought it is not of any use for him, as he does not know the importance of it. It means that Madhwa Shastra must not be studied with the intention of our jeevana nirvahaNe i.e., for our life maintenance. In EDamuri shanka there is saannidhya of Lakshmi, Balamuri ShanKha is the prateeka of Srihari and we must do the pooja of Balamuri Shankha like Saligrama/Sudarshana.

The same Balamuri ShanKha is bought by another person, who knows the value of this ShanKha, he sells it to get a huge value. Here the person who got theShankha, could not get the full advantage of Balamuri Shankha (Madhwa Shastra), as he tried to get maximum property and was chasing only the loukika dhana.

Acharya's shastra must be studied and studied further to get more jnaana.The said Balamuri ShanKha was purchased by a king, who kept the same in the pooja room,did the pooja daily of the ShankHa, with true devotion and he got huge aishwarya, and was getting daily. Acharya Madhwa's Shastra is like kalpavruksha, which with the shravaNa – manana gets more value, and the value keeps on coming.

This was the style of pravachana by Sri Padmanabha Tirtharu

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info from dvaita.org--->

Padmanaabha Tiirtha is the senior most of Madhva's disciples. He was a leading contributor to the literature of Tatvavada in the pre-Jayathirtha period, and also the first scholar to write commentaries on Srimad Ananda Tiirtha's works, though his works are rarely read in the present day, because the later commentaries of Sri Jayatirtha are considered easier to understand. He is eulogized by Sri Jayatirtha as the pioneer commentator of Tatvavada.

From Sri Jayatiirtha's Nyaayadiipikaa.

He is thus given the honorific title ' Tikaakaara'.

Sri Padmanaabha Thirtha was known as Shobhana Bhatta, and was a great scholar of Advaita, before he became Srimad Ananda Tiirtha's disciple. Shobhana Bhatta, who was an accomplished logician (Tarkikashikhaama**n**i), was defeated by Srimad Ananda Tiirtha after a debate that took place during the latter's return from his first tour of the North. This is supposed to have taken place around 1265. He was a native of a region close to the river Godavari.

Sri Padmanabha Tirtha was Srimad Ananda Tiirtha's seniormost disciple, and the first successor to the piitha. He was thus the. He headed the then-unified Maadvha Matha for about seven years before departing. His Brindavana is in Navabrindavana, near Hampi, along with those of eight other eminent saints including Sri Vyaasa Tiirtha, in whose company he continues to perform his *saadhana*.

(This piece is the result of joint work, being partly due to Narahari S. Pujar, with some additions and editing by Shrisha Rao).

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From madhwasaints.wordpress.com

ಶ್ರೀಮಧ್ವ ಭಗವತ್ಪಾದರ ಸಿದ್ಧಾಂತವನ್ನು ಶ್ರವಣಮಾಡುವವರಿಗೆ, ಅನುಸರಿಸುವವರಿಗೆ ದೊರೆಯುವಂತಹ ಫಲವಾದರೂ ಎಂತಹುದು ಎಂದು ಸನಕಾದಿ ಮುನಿಗಳು ಶೇಷದೇವರನ್ನು ಪ್ರಶ್ನಿಸಿದಂತಹ ಸಂದರ್ಭದಲ್ಲಿ, "ಸ್ವರ್ಗ ಮೊದಲಾದವು ದೊರಕಿದರೂ ಅದು ಭಗವತ್ಪಾದರ ಸಿದ್ಧಾಂತ ಶ್ರವಣದ ನಿಜವಾದ ಫಲವಲ್ಲ, ನಿಜವಾದಂತಹ ಫಲವೆಂದರೆ ಶುಕ-ಶಾರದಾದಿಗಳು ಕೊಂಡಾಡಿದ ಮೋಕ್ಷ ಪದವಿಯೇ ಸರಿ: ವಾಯುದೇವರಿಂದ ರಚಿತವಾದ ಸಿದ್ಧಾಂತವನ್ನು ಸೇವಿಸುತ್ತಾ, ವೈಷ್ಣವದೀಕ್ಷೆಯನ್ನು ತೊಡುವವರ ವಿಹಾರಕ್ಕಾಗಿ ಭಗವಂತ ತನ್ನ ಲೋಕವನ್ನೇ ನೀಡುತ್ತಾನೆ" ಎಂದು ಶೇಷದೇವರಂತಹ ದೇವೋತ್ತಮರೇ ಹೇಳುತ್ತಾರೆಂದರೆ, ಭಗವತ್ಪಾದರ ಶಾಸ್ತ್ರದ ಒಂದು ಅಕ್ಷರವನ್ನು ರಚಿಸಿದವರಿಗೂ ಗಂಗಾತಟದಲ್ಲಿ ವಿಷ್ಣುಆಲಯವನ್ನು ನಿರ್ಮಿಸಿದ ಪುಣ್ಯ ಪ್ರಾಪ್ತಿಯೆಂದು ನಾರಾಯಣಪಂಡಿತಾಚಾರ್ಯರು 'ಮಧ್ವವಿಜಯ' ಕೃತಿಯಲ್ಲಿ ಸ್ಪಷ್ಟವಾದಂತಹ ನುಡಿಗಳಲ್ಲಿ ನುಡಿಯುತ್ತಾರೆಂದರೆ, ಶ್ರೀಮಧ್ವ ಭಗವತ್ಪಾದರಿಂದ ಸಂನ್ಯಾಸಾಶ್ರಮವನ್ನು ಸ್ವೀಕರಿಸಿ, ಅವರಿಂದಲೇ ಸಾಕ್ಷಾತ್ ಶಾಸ್ತ್ರಶ್ರವಣ ಮಾಡುವ, ಮಧ್ವಭಗವತ್ಪಾದರ ಕೃತಿಗಳಿಗೆ ವ್ಯಾಖ್ಯಾನ ರಚಿಸುವ ಮಹಾಪುಣ್ಯಕ್ಕೆ ಎಣೆಯುಂಟೇ? ಋಜುಗಣಸ್ಥರಿಗಲ್ಲದೆ, ಗರುಡ, ಶೇಷ, ರುದ್ರಾದಿಗಳಂತೆ ದೇವತಾಕಕ್ಷೆಯಲ್ಲಿ ಉನ್ನತ ಸ್ಥಾನದಲ್ಲಿರುವವರಿಗಲ್ಲದೆ ಅಂತಹ ಭಾಗ್ಯ ಖಂಡಿತಾ ಸಾಧ್ಯವಿಲ್ಲ. ಭಗವತ್ಪಾದರ ಶಿಷ್ಯತ್ವವನ್ನು ಸ್ವೀಕರಿಸಿ, ತತ್ತ್ವವಾದವನ್ನು ಪ್ರಚುರ ಪಡಿಸುವ ಮಹಾಭಾಗ್ಯವನ್ನು ಹೊಂದಿದ ಮಹಿತಚರಿತರಲ್ಲಿ ಶ್ರೀಪದ್ಮನಾಭತೀರ್ಥರು ಮೂರ್ಧನ್ಯರು. ಪೂರ್ಣಪ್ರಜ್ಞರ 'ಬ್ರಹ್ಮಸೂತ್ರಭಾಷ್ಯ'ಕ್ಕೆ ಸತ್ತರ್ಕದೀಪಾವಲೀ, 'ಅನುವ್ಯಾಖ್ಯಾನ'ಕೃತಿಗೆ 'ಸನ್ಯಾಯರತ್ನಾವಳಿ' 'ಗೀತಾಭಾಷ್ಯ ಟೀಕಾ' 'ವಾಯುಲೀಲಾವಿಸ್ತರಣ' ಮೊದಲಾದ ವ್ಯಾಖ್ಯಾನಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿ, ಶ್ರೀವೇದವ್ಯಾಸ ಸಮ್ಮತವಾದ ಶ್ರೀಮಧ್ವರ ಸಿದ್ಧಾಂತದ ಪ್ರಸಾರದಲ್ಲಿ ಮಹೋನ್ನತ ಭೂಮಿಕೆಯನ್ನು ನಿರ್ವಹಿಸಿದ ಶ್ರೀಪದ್ಮನಾಭತೀರ್ಥರ ಹಿರಿಮೆಯನ್ನು ವಿವರಿಸುವಂತಹ ಸಂದರ್ಭದಲ್ಲಿ, ನಾರಾಯಣ ಪಂಡಿತಾಚಾರ್ಯರು "ಶ್ರವಣದಿಂದ, ಮನನದಿಂದ, ನಿರಂತರ ಭಕ್ತಿಯಿಂದ, ವಿರಕ್ತಿಯಿಂದ ಮತ್ತು ಸತತ ಗುರುಸೇವೆಯಿಂದ ಸಂತುಷ್ಟರಾದ ಪೂರ್ಣಪ್ರಜ್ಞರು ಪದ್ಮನಾಭತೀರ್ಥರಿಗೆ ಪರತತ್ವದರಿವನ್ನು ಒಡನೆ ನೀಡಿದರು", " ವೇದಪ್ರವಚನಾಚಾರ್ಯರ ಶಿಷ್ಯರೆಂದೇ ಮನ್ನಣೆ ಪಡೆದ ಪದ್ಮನಾಭತೀರ್ಥರೆಂಬ ವಿದ್ವತ್- ತಿಮಿಂಗಲ ಯುಕ್ತಿಗಳ ಪ್ರವಾಹದ ಸೆಳೆತದಿಂದ ಬೇರೆ ಶಾಸ್ತ್ರಗಳ ನದಿಯಲ್ಲಿ ಅಡ್ಡಾಡಿದರೂ, ವೇದಾಂತದ ಕಡಲಿನಾಸರೆಯನ್ನು ತೊರೆಯಲಿಲ್ಲ," " ದುಷ್ಟವಾದಿಗಳೆಂಬ ಸಲಗಗಳ ತರ್ಕದ ನೆತ್ತಿಯನ್ನು ಸೀಳುವ ಪಂಚಾಸ್ಯರಾದರು" "ಇಂತಹ ಮಹತ್ತರವಾದ ಅರಿವಿನ ಕಡಲಿನಿಂದ ಅಮೂಲ್ಯವಾದ 'ಅನುವ್ಯಾಖ್ಯಾನ' ಟೀಕಾರೂಪವಾದ 'ಸನ್ಯಾಯ ರತ್ನಾವಳಿ' ಮೂಡಿಬಂದಿತು ಎಂದು ಮೈಮರೆತು ಪದ್ಮನಾಭತೀರ್ಥರನ್ನು ವರ್ಣಿಸಿದ್ದಾರೆ ಎಂದರೆ, ಪೂರ್ಣಪ್ರಜ್ಞರ ಶಿಷ್ಯರಾಗುವ ಮಹಾಭಾಗ್ಯಕ್ಕೆ ಭಾಜನರಾದ ಶ್ರೀಪದ್ಮನಾಭತೀರ್ಥರನ್ನು ಶ್ರೀಜಯತೀರ್ಥರಂತಹ ಮಹಾಮನೀಷಿಗಳು

"ರಮಾನಿವಾಸೋಚಿತವಾಸಭೂಮಿ: ಸನ್ಯಾಯರತ್ನಾವಲೀ ಜನ್ಮಭೂಮಿ:

ವೈರಾಗ್ಯಭಾಗ್ಯೋ ಮಮ ಪದ್ಮನಾಭತೀರ್ಥಾಮೃತಾಬ್ಧಿರ್ಭವತಾದ್ವಿಭೂತ್ಯೈ" ಎಂದು ತಮ್ಮ ಮೇರುಕೃತಿ 'ಶ್ರೀಮನ್ನ್ಯಾಯಸುಧಾ' ಕೃತಿಯಲ್ಲಿ ಸ್ತುತಿಸಿದ್ದಾರೆ. ಅಂತಹ ಮಧ್ವ ಶಿಷ್ಯರಾಗುವ ಮಹಾಭಾಗ್ಯಭಾಜನರೂ, ಶ್ರೀವ್ಯಾಸರಾಜರು ಸ್ತುತಿಸಿದಂತೆ 'ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದ'ರೂ, ಮಾಧ್ವರಾದ್ಧಾಂತ 'ಧರಣೀಧರ'ರೂ ಆದ ಶ್ರೀಪದ್ಮನಾಭತೀರ್ಥ ಭಟ್ಟಾರಕರು ನಮ್ಮನ್ನು ಶ್ರೀಮಧ್ವಮಾರ್ಗದಲ್ಲಿ ನಿರಂತರ ಪ್ರೇರೇಪಿಸಲಿ, ಶ್ರೀಮಾಧವ-ಮಧ್ವರ ಅನುಗ್ರಹ ದೊರೆಯುವಂತೆ ಹರಸಲಿ.

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ಶ್ರೀ ಪದ್ಮನಾಭ ತೀರ್ಥರು **(13** ನೇ ಶತಮಾನ**)**

ಗೋದಾವರಿ ನದಿ ತೀರ ಸ್ಥಳ ಪೈಠಣ, ಮಹಾ ಮಹಾ ವಿದ್ವಾಂಸರ ಊರು. ಇದಕ್ಕೆ ಕಳಸವಿಟ್ಟಂತೆ ಆಗಿನ ಕಾಲದ ವಿದ್ವಾಂಸರಲ್ಲಿಯೇ ಪ್ರಮುಖರಾದ ಪಂಡಿತರು ಅದ್ವೈತಿಗಳಾದ ಪಾಂಡುರಂಗಿ ವಂಶದ ಶೋಭನ ಭಟ್ಟರು ಅಲ್ಲಿಯೇ ವಾಸವಾಗಿದ್ದರು. ಪ್ರತಿ ವರ್ಷವೂ ಎಲ್ಲ ಮತಗಳ ಪಂಡಿತರ ಸಭೆಯಲ್ಲಿ ಪ್ರಕಾಂಡ ಪಂಡಿತರಾದ ಶೋಭನ ಭಟ್ಟರ ಉಪನ್ಯಾಸಗಳು ಮಂಡನೆಯಾಗುತ್ತಿದ್ದವು. ಆಗತಾನೆ ದ್ವೈತ ಮತದ ಪುನರುತ್ಥಾನ ಮಾಡಿದ ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರೆಂಬ ಸಿಂಹದ ಘರ್ಜನೆ ಇನ್ನುಳಿದ ಮತದ ಪಂಡಿತರ ನಿದ್ದೆಗೆಡಿಸಿದ್ದವು. ಅವರೆಲ್ಲರಿಗೆ ಉಳಿದಿದ್ದ ಒಂದೇ ದಾರಿ , ತಮ್ಮೆಲ್ಲರ ಪ್ರತಿನಿಧಿಯಾಗಿ ಶೋಭನ ಭಟ್ಟರನ್ನು ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರ ಎದುರಾಗಿ ವಾಕ್ಯಾರ್ಥ ಮಾಡಿಸುವುದು. ಆ ಸಮಯ ಬಂದೇ ಬಿಟ್ಟಿತು. ಆಗ ಉತ್ತರ ಭಾರತದಲ್ಲಿ ಪ್ರತಿ ವರ್ಷವೂ ಎಲ್ಲ ಮತದ ವಿದ್ವಾಂಸರ ಮಹಾಸಭೆಯನ್ನೇರ್ಪಡಿಸಿ ವಿಚಾರವನ್ನು ಮಂಡಿಸಿ ಗೆದ್ದ ಪಂಡಿತರಿಗೆ ಸನ್ಮಾನ ಮಾಡುತ್ತಿದ್ದರು. ಇದೇ ಸಮಯಕ್ಕೆ ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರು ತಮ್ಮ ಬದರಿ ಯಾತ್ರೆ ಮುಗಿಸಿ ಮರುಪ್ರಯಾಣದಲ್ಲಿ ಬರುವಾಗ ಆ ಸಭೆಗೆ ಅವರಿಗೆ ಆಮಂತ್ರಣ ಬರುವುದಕ್ಕೂ ಸರಿಯಾಯಿತು. ಅಲ್ಲಿ ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರಿಗೂ ಹಾಗೂ ಶ್ರೀಶೋಭನ ಭಟ್ಟರಿಗೂ ಐತಿಹಾಸಿಕವಾದ ಪ್ರಚಂಡ ವಾಕ್ಯಾರ್ಥವಾಯಿತು. ಅದುವರೆಗೆ ಅದ್ವೈತ ಮತಾನುಯಾಯಿಗಳೂ, ಪ್ರಚಂಡ ಪಂಡಿತರೂ, ಹಾಗೂ ವಿದ್ಯಾ ಪಕ್ಷಪಾತಿಗಳಾದ ಶ್ರೀಶೋಭನ ಭಟ್ಟರು ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರ ದ್ವೈತ ಮತ, ಹರಿ ಸರ್ವೋತ್ತಮ ಮಂಡನೆ ಹಾಗೂ ತೇಜಸ್ಸಿಗೆ ಶರಣಾಗಿ ತಲೆ ಬಾಗಿದರು. ಅವರಿಂದ ಸನ್ಯಾಸ ಸ್ವೀಕರಿಸಿ ಅವರ ನೇರ ಶಿಷ್ಯರಾಗಿ ಶ್ರೀಮಧ್ವಾಚಾರ್ಯರ ಗ್ರಂಥಗಳಿಗೆ ವ್ಯಾಖ್ಯಾನ ಬರೆಯುವ ಮೊದಲಿಗರಾದರು. ಇವರ ಬಗ್ಗೆ ಶ್ರೀ ಜಯತೀರ್ಥರು ಹೇಳುತ್ತಾರೆ:

ಸ ಪದ್ಮನಾಭ ತೀರ್ಥಾಖ್ಯಾ ಗೋಗಣೋಸ್ತು ದೃಶೇಮಮ

ನ ತತ್ವಮಾರ್ಗೇ ಗಮನಂ ವಿನಾ ಯದುಪಜೀವನಂ

ನಾವು ಯಾರ ಕೃಪೆ ಇಲ್ಲದೇ ಸತ್ಯದ ಮಾರ್ಗದಲ್ಲಿ ನಡೆಯಲು ಸಾಧ್ಯವಿಲ್ಲವೋ, ಆ ಪದ್ಮನಾಭ ತೀರ್ಥರೆಂಬುವ ಬೆಳಕು ನಮ್ಮನ್ನು ಸರಿಯಾದ ಮಾರ್ಗದಲ್ಲಿ ಕರೆದೊಯ್ಯಲಿ.

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ಶ್ರೀ ೧೦೦೮ ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರ ಆರಾಧನಾ ನಿಮಿತ್ತವಾಗಿ ಅವರ ಸ್ಮರಣೆ

ವಿದ್ವತ್ತಿಮಿಂಗಿಲರು ಶ್ರೀ ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು

ಪ್ರಪ್ರಥಮಟೀಕಾಕಾರರೆಂದೇ ಪ್ರಸಿದ್ಧರಾದವರು ಶ್ರೀಪದ್ಮನಾಭತೀರ್ಥರು. ಅವರು ರಚಿಸಿದ ಟೀಕೆಗಳೂ ಪರಮಾದ್ಭುತ. ಶ್ರೀಮದಾಚಾರ್ಯರ ಬ್ರಹ್ಮಸೂತ್ರಭಾಷ್ಯಕ್ಕೆ ಸತ್ತರ್ಕದೀಪಾವಲಿ, ಅನುವ್ಯಾಖ್ಯಾನಕ್ಕೆ ಸನ್ಯಾಯರತ್ನಾವಲಿ, ಖಂಡನತ್ರಯಗಳಿಗೆ ಟೀಕೆ, ಗೀತಾಭಾಷ್ಯ ಹಾಗೂ ಗೀತಾತಾತ್ಪರ್ಯಗಳಿಗೆ ಟೀಕೆ, ತತ್ವದ್ಯೋತ ತತ್ವನಿರ್ಣಯ ತತ್ವಸಂಖ್ಯಾನ ಕರ್ಮನಿರ್ಣಯಗಳಿಗೆ ಟೀಕೆ, ಹೀಗೆ ಶ್ರೀಮದಾಚಾರ್ಯರ ಅನೇಕ ಗ್ರಂಥಗಳಿಗೆ ಟೀಕೆಯನ್ನು ಬರೆದ ಮಹಾನುಭಾವರು ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು.

ಸತ್ಸಿದ್ಧಾಂತವಾದ, ವಾಯುದೇವರ ಅವತಾರರಾದ ಆನಂದತೀರ್ಥರ ಶಾಸ್ತ್ರವಾದ ದ್ವೈತಸಿದ್ಧಾಂತವನ್ನು ಓದಿದರೇ ಮೋಕ್ಷಾದಿ ಪುರುಷಾರ್ಥಗಳು ಎಂದು ಗಟ್ಟಿಯಾಗಿ ನಂಬಿರುವವರು ಇವರು. ಸ್ವಯಂ ವಾಯುದೇವರ ಅವತಾರಿಗಳಾದ ಶ್ರೀಮದಾಚಾರ್ಯರಿಂದಲೇ ನೇರವಾಗಿ ಸರ್ವ ಶಾಸ್ತ್ರಗಳನ್ನು ಓದುವ ಸೌಭಾಗ್ಯ ಪಡೆದವರಲ್ಲಿ ಅತ್ಯುತ್ತಮರು ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು.

ಶ್ರೀಮದಚಾರ್ಯರು ಎಂಭತ್ತು ವರ್ಷಗಳ ಕಾಲ ನಿರಂತರ ಪೂಜಿಸಿದ ಶ್ರೀ ದಿಗ್ವಿಜಯರಾಮ ದೇವರನ್ನು ಶ್ರೀಮದಾಚಾರ್ಯರ ನಂತರ ಮೊಟ್ಟ ಮೊದಲು ಪೂಜಿಸುವ ಸೌಭಾಗ್ಯ ಪಡೆದವರು ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು.

ಸಾಕ್ಷಾತ್ ಬ್ರಹ್ಮದೇವರಿಂದ ಪೂಜಿತವಾದ, ನರಹರಿತೀರ್ಥರಿಂದ ತರಲ್ಪಟ್ಟ ಶ್ರೀಮನ್ಮೂಲರಾಮ ಶ್ರೀಮೂಲಸೀತಾದೇವಿಯರನ್ನು ಸತತ ಏಳು ವರ್ಷಗಳ ಕಾಲ ನಿರಂತರ ಆರಾಧಿಸುವ ದೊಡ್ಡ ಸೌಭಾಗ್ಯವನ್ನು ಪಡೆದವರು ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು.

ಜಗದೊಡೆಯನಾದ ನಾರಾಯಣಾವತಾರಿಯಾದ ಶ್ರೀವೇದವ್ಯಾಸದೇವರು ಶ್ರೀಮದಾಚಾರ್ಯರಿಗೆ ಪ್ರೀತಿಯಿಂದ ಅನುಗ್ರಹಪೂರ್ವಕ ಕೊಡಲ್ಪಟ್ಟ ಎಂಟು ವ್ಯಾಸಮುಷ್ಟಿಗಳಲ್ಲಿ ಐದು ವ್ಯಾಸಮುಷ್ಟಿಗಳನ್ನು ಇವರಿಗೇ ಶ್ರೀಮದಾಚಾರ್ಯರು ದಯಪಾಲಿಸಿದರು.

ಇಂಥ ಪದ್ಮನಾಭತೀರ್ಥರು ಪೂರ್ವಾಶ್ರಮದಲ್ಲಿ ಗೋದಾವರಿ ತೀರದ ಹೆಸರಾಂತ ಬ್ರಾಹ್ಮಣರು ಶೋಭನಭಟ್ಟರು ಎಂದು ಪ್ರಸಿದ್ಧರಾಗಿದ್ದರು. ಇವರನ್ನು ನಾರಾಯಣಪಂಡಿತಾಚಾರ್ಯರು ಶ್ರೀಮತ್ಸುಮಧ್ವವಿಜಯದಲ್ಲಿ "ವಿದ್ವತ್ತಿಮಿಂಗಿಲ" ಎಂದು ಹೊಗಳಿದ್ದಾರೆ. "ವೈರಾಗ್ಯವೆಂಬ ಭಾಗ್ಯವನ್ನು ಪಡೆದವರು ಪದ್ಮನಾಭತೀರ್ಥರು" ಎಂದು ಹೊಗಳಿದವರು ಶ್ರೀಮಜ್ಜಯತೀರ್ಥರು. ಇಂಥ ಪದ್ಮನಾಭತೀರ್ಥರು

ಕೊನೆಗೆ 1324 ನೆಯ ಇಸ್ವಿಯ ಕಾರ್ತೀಕ ಮಾಸದ ಅಮಾವಾಸ್ಯೆಯ ದಿನದಂದು, ತುಂಗಭದ್ರೆಯ ನುಡುಗಡ್ಡೆಯಾದ, ಇಂದಿನ ನವವೃಂದಾವನಕ್ಷೇತ್ರದಲ್ಲಿ ಮಳೆ ಗಾಳಿ ಬಿಸಿಲು ಏನನ್ನೂ ಲೆಕ್ಕಿಸದೇ ಅತ್ಯಂತವಿರಕ್ತ ಶಿಖಾಮಣಿಗಳಾಗಿ ವೃಂದಾವನದಲ್ಲಿ ಇಂದಿಗೂ ವಾಸಮಾಡಿ ಬಂದ ಭಕ್ತರಿಗೆ ಸಕಲಾಭೀಷ್ಟಗಳನ್ನೂ ಪೂರೈಸುತ್ತಾ ಕರೆದವರ ಮನೆ ಮನಗಳಲ್ಲಿ ವಾಸ ಮಾಡಿ ನಮ್ಮೆಲ್ಲರಿಗೂ ಅನುಗ್ರಹವನ್ನೂ ಮಾಡುತ್ತಾರೆ. ಅಂತಹ ಪದ್ಮನಾಭತೀರ್ಥರ ಸ್ಮರಣೆಯನ್ನು ಎಲ್ಲರೂ ಮಾಡೋಣ.

ಪೂರ್ಣಪ್ರಜ್ಞಕೃತಂ ಭಾಷ್ಯಂ

ಆದೌ ತದ್ಭಾವಪೂರ್ವಕಂ !

ಯೋ ವ್ಯಾಕರೋನ್ನಮಸ್ತಸ್ಮೈ

ಪದ್ಮನಾಭಾಖ್ಯಯೋಗಿನೆ !!

ಅರ್ಥ : - ಪೂರ್ಣಪ್ರಜ್ಞಾಚಾರ್ಯರ ಭಾಷ್ಯವನ್ನು (ಗ್ರಂಥಗಳನ್ನು) ಮೊಟ್ಟಮೊದಲಿಗೆ ಪೂರ್ಣಪ್ರಜ್ಞಾಚಾರ್ಯರ ಅಭಿಪ್ರಾಯಕ್ಕೆ ತಕ್ಕಂತೆ ಯಾರು ವ್ಯಾಖ್ಯಾನ ಮಾಡಿದ್ದಾರೋ ಅಂಥ ಪದ್ಮನಾಭತೀರ್ಥರನ್ನು ನಮಸ್ಕರಿಸುತ್ತೇನೆ.

ಮೊಟ್ಟಮೊದಲ ಬಾರಿಗೆ ಆಚಾರ್ಯರ ಗ್ರಂಥಗಳಿಗೆ ಟಿಪ್ಪಣಿ ಬರೆದವರು ಪದ್ಮನಾಭತೀರ್ಥರು ಅಂಥ ಪದ್ಮನಾಭತೀರ್ಥರು ಎಲ್ಲರಿಗೂ ಅನುಗ್ರಹಿಸಲಿ..

..ಸುಘೋಷಾಚಾರ್ಯ ಕೊರ್ಲಹಳ್ಳಿ

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***ಶ್ರೀ ೧೦೦೮ ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರ ಆರಾಧನಾ ನಿಮಿತ್ತವಾಗಿ ಅವರ ಸ್ಮರಣೆ :-**

ವಿದ್ವತ್ತಿಮಿಂಗಿಲರು ಶ್ರೀ ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು

ಶ್ರೀ ಶ್ರೀಪದ್ಮನಾಭತೀರ್ಥರು ಪೂರ್ವಾಶ್ರಮದಲ್ಲಿ ಗೋದಾವರಿ ತೀರದ ಹೆಸರಾಂತ ಪಾಂಡುರಂಗಿ ಮನೆತನದ ಬ್ರಾಹ್ಮಣರು ಶೋಭನಭಟ್ಟರು ಎಂದು ಪ್ರಸಿದ್ಧರಾಗಿದ್ದರು. ಇವರನ್ನು ನಾರಾಯಣಪಂಡಿತಾಚಾರ್ಯರು

ಶ್ರೀಮತ್ಸುಮಧ್ವವಿಜಯದಲ್ಲಿ "ವಿದ್ವತ್ತಿಮಿಂಗಿಲ" ಎಂದು ಹೊಗಳಿದ್ದಾರೆ. "ವೈರಾಗ್ಯವೆಂಬ ಭಾಗ್ಯವನ್ನು ಪಡೆದವರು ಪದ್ಮನಾಭತೀರ್ಥರು" ಎಂದು ಹೊಗಳಿದವರು ಶ್ರೀಮಜ್ಜಯತೀರ್ಥರು.

ಭರತಖಂಡದ ಮಧ್ಯಭಾಗ ಗೋದಾವರಿ ನದಿ ತೀರದ ಒಂದು ನಗರ, ಪ್ರತಿವರ್ಷದಂತೆ ಅಲ್ಲಿ ಭಾರತೀಯ ಸಮಸ್ತ ತತ್ವಜ್ಞಾನಗಳ ಸಮ್ಮೇಳನ, ಎಲ್ಲ ಮತಗಳ ಪಂಡಿತರು ತಮ್ಮ ತಮ್ಮ ಮತಗಳನ್ನು ಅಲ್ಲಿ ಮಂಡಿಸಿ, ವಾಕ್ಯಾರ್ಥ ಮಾಡಬೇಕು, ಗೆದ್ದವರಿಗೆ ಅಭೂತಪೂರ್ವ ಸನ್ಮಾನ. ಇಂತಹ ಸಭೆಯ ಆಯೋಜಕರು ಶ್ರೀ ಶೋಭನ ಭಟ್ಟರು ವಿದ್ವಾಂಸರು, ಪ್ರಕಾಂಡ ಪಂಡಿತರು, ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು ತಮ್ಮ ಬದ್ರಿ ಯಾತ್ರೆ ಮುಗಿಸಿಕೊಂಡು ಸಭೆಗೆ ಆಮಂತ್ರಣವಿರುವ ನಿಮಿತ್ತ ಸರಿಯಾದ ಸಮಯಕ್ಕೆ ಆ ನಗರಕ್ಕೆ ಪ್ರವೇಶ ಮಾಡಿದರು. ಅವರೊಂದಿಗೆ ಶೋಭನ ಭಟ್ಟರದು ಸುಮಾರು ದಿನಗಳವರೆಗೆ ವಾದ ನಡೆಯಿತು. ಕಡೆಗೆ ಮಧ್ವ ಮತಕ್ಕೆ ಶರಣಾಗಿ ಅದನ್ನು ಒಪ್ಪಿ ಅಪ್ಪಿ ಮುಂದೆ ತಪ್ಪು ಮಾಡದೆ ಮಧ್ವಾಚಾರ್ಯರ ಶಿಷ್ಯರಾದರು, ಶೋಭನ ಭಟ್ಟರು ಅವರಿಂದಲೇ ಸನ್ಯಾಸ ಸ್ವೀಕರಿಸಿ ಪ್ರಪ್ರಥಮಟೀಕಾಕಾರರೆಂದೇ ಪ್ರಸಿದ್ಧರಾದವರು ಶ್ರೀಪದ್ಮನಾಭತೀರ್ಥರು. ಅವರು ರಚಿಸಿದ ಟೀಕೆಗಳೂ ಪರಮಾದ್ಭುತ. ಶ್ರೀಮದಾಚಾರ್ಯರ

ಬ್ರಹ್ಮಸೂತ್ರಭಾಷ್ಯಕ್ಕೆ ಸತ್ತರ್ಕದೀಪಾವಲಿ, ಅನುವ್ಯಾಖ್ಯಾನಕ್ಕೆ ಸನ್ಯಾಯರತ್ನಾವಲಿ, ಖಂಡನತ್ರಯಗಳಿಗೆ ಟೀಕೆ, ಗೀತಾಭಾಷ್ಯ ಹಾಗೂ ಗೀತಾತಾತ್ಪರ್ಯಗಳಿಗೆ ಟೀಕೆ, ತತ್ವದ್ಯೋತ ತತ್ವನಿರ್ಣಯ ತತ್ವಸಂಖ್ಯಾನ ಕರ್ಮನಿರ್ಣಯಗಳಿಗೆ ಟೀಕೆ, ಹೀಗೆ ಶ್ರೀಮದಾಚಾರ್ಯರ ಅನೇಕ ಗ್ರಂಥಗಳಿಗೆ ಟೀಕೆಯನ್ನು ಬರೆದ ಮಹಾನುಭಾವರು ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು.

ಸತ್ಸಿದ್ಧಾಂತವಾದ, ವಾಯುದೇವರ ಅವತಾರರಾದ ಆನಂದತೀರ್ಥರ ಶಾಸ್ತ್ರವಾದ ದ್ವೈತಸಿದ್ಧಾಂತವನ್ನು ಓದಿದರೇ ಮೋಕ್ಷಾದಿ ಪುರುಷಾರ್ಥಗಳು ಎಂದು ಗಟ್ಟಿಯಾಗಿ ನಂಬಿರುವವರು ಇವರು. ಸ್ವಯಂ ವಾಯುದೇವರ ಅವತಾರಿಗಳಾದ ಶ್ರೀಮದಾಚಾರ್ಯರಿಂದಲೇ ನೇರವಾಗಿ ಸರ್ವ ಶಾಸ್ತ್ರಗಳನ್ನು ಓದುವ ಸೌಭಾಗ್ಯ ಪಡೆದವರಲ್ಲಿ ಅತ್ಯುತ್ತಮರು ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು.

ಶ್ರೀಮದಚಾರ್ಯರು ಎಂಭತ್ತು ವರ್ಷಗಳ ಕಾಲ ನಿರಂತರ ಪೂಜಿಸಿದ ಶ್ರೀ ದಿಗ್ವಿಜಯರಾಮ ದೇವರನ್ನು ಶ್ರೀಮದಾಚಾರ್ಯರ ನಂತರ ಮೊಟ್ಟ ಮೊದಲು ಪೂಜಿಸುವ ಸೌಭಾಗ್ಯ ಪಡೆದವರು ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು.

ಸಾಕ್ಷಾತ್ ಬ್ರಹ್ಮದೇವರಿಂದ ಪೂಜಿತವಾದ, ನರಹರಿತೀರ್ಥರಿಂದ ತರಲ್ಪಟ್ಟ ಶ್ರೀಮನ್ಮೂಲರಾಮ ಶ್ರೀಮೂಲಸೀತಾದೇವಿಯರನ್ನು ಸತತ ಏಳು ವರ್ಷಗಳ ಕಾಲ ನಿರಂತರ ಆರಾಧಿಸುವ ದೊಡ್ಡ ಸೌಭಾಗ್ಯವನ್ನು ಪಡೆದವರು ಶ್ರೀ ಪದ್ಮನಾಭತೀರ್ಥರು.

ಜಗದೊಡೆಯನಾದ ನಾರಾಯಣಾವತಾರಿಯಾದ ಶ್ರೀವೇದವ್ಯಾಸದೇವರು ಶ್ರೀಮದಾಚಾರ್ಯರಿಗೆ ಪ್ರೀತಿಯಿಂದ ಅನುಗ್ರಹಪೂರ್ವಕ ಕೊಡಲ್ಪಟ್ಟ ಎಂಟು ವ್ಯಾಸಮುಷ್ಟಿಗಳಲ್ಲಿ ಐದು ವ್ಯಾಸಮುಷ್ಟಿಗಳನ್ನು ಇವರಿಗೇ ಶ್ರೀಮದಾಚಾರ್ಯರು ದಯಪಾಲಿಸಿದರು.

ಇಂಥ ಪದ್ಮನಾಭತೀರ್ಥರು ಕೊನೆಗೆ 1324 ನೆಯ ಇಸ್ವಿಯ ಕಾರ್ತೀಕ ಮಾಸದ ಅಮಾವಾಸ್ಯೆಯ ದಿನದಂದು, ತುಂಗಭದ್ರೆಯ ನುಡುಗಡ್ಡೆಯಾದ, ಇಂದಿನ ನವವೃಂದಾವನಕ್ಷೇತ್ರದಲ್ಲಿ ಮಳೆ ಗಾಳಿ ಬಿಸಿಲು ಏನನ್ನೂ ಲೆಕ್ಕಿಸದೇ ಅತ್ಯಂತವಿರಕ್ತ ಶಿಖಾಮಣಿಗಳಾಗಿ ವೃಂದಾವನದಲ್ಲಿ ಇಂದಿಗೂ ವಾಸಮಾಡಿ ಬಂದ ಭಕ್ತರಿಗೆ ಸಕಲಾಭೀಷ್ಟಗಳನ್ನೂ ಪೂರೈಸುತ್ತಾ ಕರೆದವರ ಮನೆ ಮನಗಳಲ್ಲಿ ವಾಸ ಮಾಡಿ ನಮ್ಮೆಲ್ಲರಿಗೂ ಅನುಗ್ರಹವನ್ನೂ ಮಾಡುತ್ತಾರೆ. ಅಂತಹ ಪದ್ಮನಾಭತೀರ್ಥರ ಸ್ಮರಣೆಯನ್ನು ಎಲ್ಲರೂ ಮಾಡೋಣ.

ಪೂರ್ಣಪ್ರಜ್ಞಕೃತಂ ಭಾಷ್ಯಂ

ಆದೌ ತದ್ಭಾವಪೂರ್ವಕಂ !

ಯೋ ವ್ಯಾಕರೋನ್ನಮಸ್ತಸ್ಮೈ

ಪದ್ಮನಾಭಾಖ್ಯಯೋಗಿನೆ !!

ಅರ್ಥ : - ಪೂರ್ಣಪ್ರಜ್ಞಾಚಾರ್ಯರ ಭಾಷ್ಯವನ್ನು (ಗ್ರಂಥಗಳನ್ನು) ಮೊಟ್ಟಮೊದಲಿಗೆ ಪೂರ್ಣಪ್ರಜ್ಞಾಚಾರ್ಯರ ಅಭಿಪ್ರಾಯಕ್ಕೆ ತಕ್ಕಂತೆ ಯಾರು ವ್ಯಾಖ್ಯಾನ ಮಾಡಿದ್ದಾರೋ ಅಂಥ ಪದ್ಮನಾಭತೀರ್ಥರನ್ನು ನಮಸ್ಕರಿಸುತ್ತೇನೆ.

ಮೊಟ್ಟಮೊದಲ ಬಾರಿಗೆ ಆಚಾರ್ಯರ ಗ್ರಂಥಗಳಿಗೆ ಟಿಪ್ಪಣಿ ಬರೆದವರು ಪದ್ಮನಾಭತೀರ್ಥರು ಅಂಥ ಪದ್ಮನಾಭತೀರ್ಥರು ಎಲ್ಲರಿಗೂ ಅನುಗ್ರಹಿಸಲಿ..

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YouTube Videos

Sri Padmanabha Tirtha (3 min):

https://youtu.be/2KwVpVR_1vU?feature=shared

About Sri Padmanabha Tirtha - shorts video:

https://youtube.com/shorts/NwunQgFZbjk?si=IrlCbhLmR9ZAtTVE

Sri Padmanabha Tirtha - Dvaita to Dvaita - Interesting facts (4 min):

https://youtu.be/39c1ke3ruCw?si=xM-hl6gZKBPQ73lK

Sri Vishwaprasanna Tirtha - about History of Udupi - Kannada :

https://youtube.com/shorts/UQaac7Nqw_U?si=ZGgjqk0zDbfcDs48

Navabrindavana of Madhva Saints and Kishkinda Truat in Anegundi (12 min):

https://youtu.be/IrEQeuaOsuU?si=GbXen6cshClkqdjq

Advaita and Dvaita Vedanta - by Swami Sarvapriyananda - IIT Kanpur (1 hr 43 min):

https://youtu.be/ENWCcuEyIBA?si=ZlAOYrv8m8SFbaqT

700th Aradhana of Sri Padmanabha Tirtha 11 - 12 - 2023 (8 min):

https://youtu.be/raHBapZzrwM?si=XmVg0hSr1dpo9cfZ

Madhvacharya's Dvaita Philosophy - by Swami Tattwamayananda, Vedanta Society, New York (1 hr 25 min):

https://youtu.be/DEY8xPQfJzg?si=oAC1fXrgPU6MhhYc

Madhvacharya's Dvaita - by Swami Tattwamayananda, Vedanta Society, New York (1 hr 21 min):

https://youtu.be/B2QjQrZU_0E?si=G87vDEoKTpwd_XNG

Mantralaya Sri Guru Raghavendra Swami - devotees crowd (9 min):

https://youtu.be/cjJZOmDEDq4?si=3xPofxQ8ciuPYY_x

Answering your questions about Vedanta - English - by Varadarajan (1 hrc2 min):

https://youtu.be/VZ3adv3ogNo?si=3pwn62GrTeKmJY1b

Madhvacharya's Dvaita - by Swami Tattvamayananda (1 hr 29 min):

https://youtu.be/AORAEOKaBR4?si=iBLZYtIfX-QNnNNt

Istagosti - Questions and Answers with Swami Padmanabha - English (1 hr 28 min):

https://www.youtube.com/live/jA4BntXpZsw?si=fk7NgqnrGt-9mi5T

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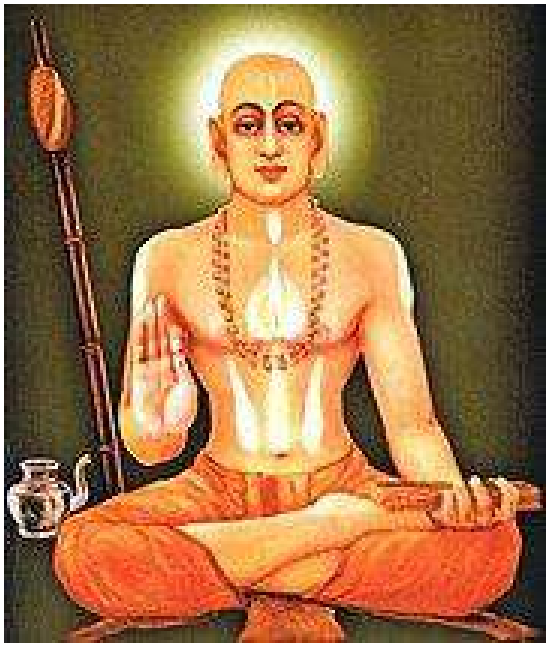
ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै॥ ॥ **(3)**

ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Narahari Tirtha - Dvaita philosopher, Scholar, Statesman, Karnataka, India & Co-Founder, Haridasa Movement



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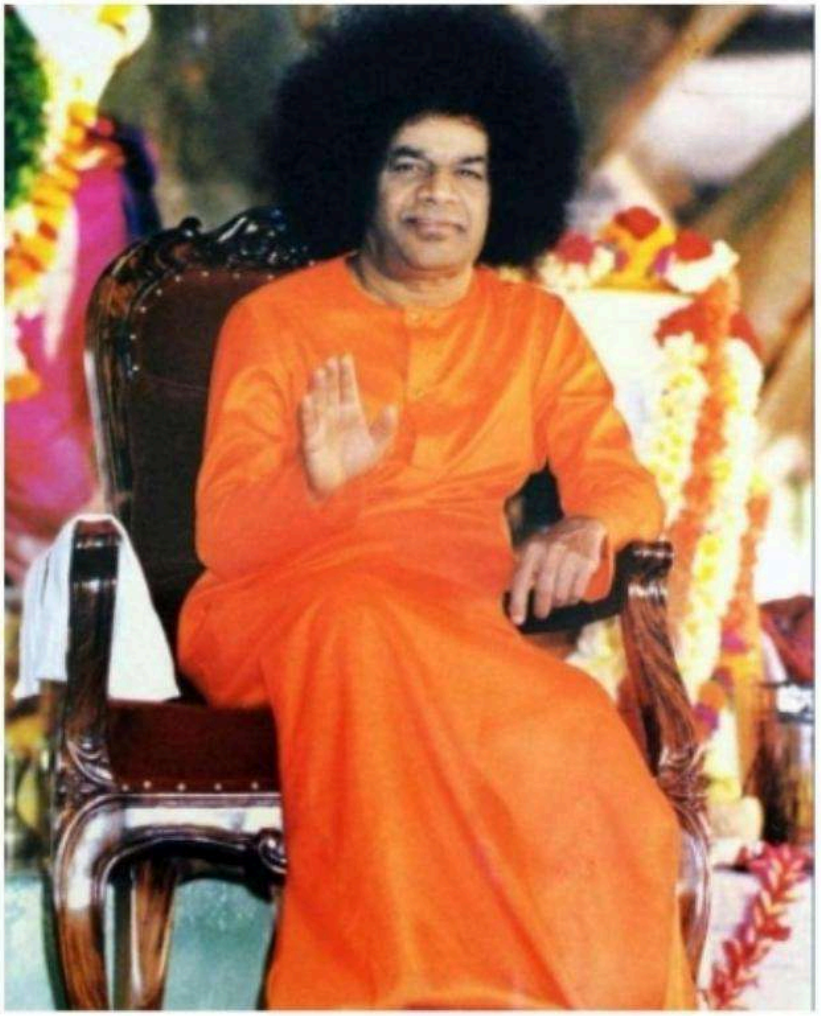
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about: "**Sri Narahari Tirtha - Dvaita philosopher, scholar, statesman, Karnataka, India & Co-Founder, Haridasa Movement"**

N**arahari Tirtha** (c. 1243[3][4] - c. 1333[5]) was a Dvaita philosopher, scholar, statesman and one of the disciples of Madhvacharya. Narahari and Sripadaraja are considered to be the forerunners of the Haridasa movement by penning songs and hymns, mostly containing the teachings of Madhva in simplified terms and set to music. As a minister of considerable influence to the Eastern Ganga rulers and later as the pontiff of the Madhvacharya matha, Narahari converted the Simhachalam temple into an educational establishment of renown and a religious centre for Vaishnavism.

Details of Swamiji's biography, parents, birth, early life, his guru, monastic life, his Works and Teachings, when the king of Odisha died, as per their custom, since the heir was a very young boy, they sent the Royal elephant with a garland to choose the next king and Narahari Tirtha was chosen by destiny, Administration as king of odisha for 12 years, relinquishing post and handing over the throne to the king's heir, getting as gift idols of Moola Rama and Sita of Ikshwaku lineage worshipped by Dasharatha, several temples built by Narahari Tirtha, his samadhi at the age of 90 years in Hampi… .etc. are given.
Links to YouTube videos give videos of Sri Narahari Tirtha's life, actions as King of Odisha, bhajan on him composed by Sri Purandara Dasa, Madhva-Purandarotsava 2025, pravachan on Narahari Tirtha by Bhimsen Achar,..etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
January 28, 2025
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Sri Narahari Tirtha

AI Overview

Sri Narahari Tirtha (c. 1243–1333) was a **scholar, statesman, and saint in the Madhva tradition of Dvaita Vedanta**. He was a disciple of Madhvacharya, the founder of Dvaita philosophy. [1, 2, 3]

Contributions: [2]

- **Spread Dvaita Vedanta**: Helped spread Dvaita Vedanta in eastern India, particularly in the Kalinga region (present-day Odisha and Andhra Pradesh) [2]
- **Assisted Eastern Ganga rulers**: Served as a minister to the Eastern Ganga rulers for over 30 years [1, 3]
- **Converted Simhachalam temple**: Made the Simhachalam temple a renowned educational institution and a religious center for Vaishnavism [1]
- **Propagated regional art forms**: Helped develop regional art forms, including Yakṣagana Bayalaṭa and Kuchipudi [3]
- **Wrote several texts**: Wrote several texts, including Gita Bhasya and Bhavaprakasika [3]

Legacy: [3]

- After his death, he was consecrated near Chakratirtha at Hampi, on the banks of the Tungabhadra River [3]
- He is considered a progenitor of the Haridasa movement [1]

Generative AI is experimental.

[1] https://en.wikipedia.org/wiki/Narahari_Tirtha
[2] https://vajiramandravi.com/upsc-daily-current-affairs/prelims-pointers/saint-narahari-tirtha/
[3] https://www.drishtiias.com/printpdf/saint-narahari-tirtha

****

N**arahari Tirtha** (c. 1243[3][4] - c. 1333[5]) was a Dvaita philosopher, scholar, statesman and one of the disciples of Madhvacharya. He is considered to be the progenitor of the Haridasa movement along with Sripadaraja.[6] Though only two of his scholarly works are extant, they are characterised by their verbosity and lack of digressions.[7] A few songs of his survive under the pen name *Raghukulatilaka*. As a minister of considerable influence to the Eastern Ganga rulers and later as the pontiff of the Madhvacharya matha, Narahari converted the Simhachalam temple into an educational establishment of renown and a religious centre for Vaishnavism.

Life

Nothing is known about his early life except that he served as a minister in the Eastern Ganga Kingdom in Kalinga (modern day Odisha) and later as a regent in the stead of Narasimha Deva II before his ordination as a monk. Information about his life is derived from a hagiography called *Narahariyatistotra*, Narayana Pandita's *Madhva Vijaya* and inscriptions from the Srikurmam and Simhachalam temples, all of which attest to his regency. The inscriptions also allude to his expertise in scriptures and swordsmanship.[9] Sharma conjectures from the presence and contents of the inscriptions that post 1281 C.E., he was "the virtual overlord of the country".[10] At the height of his power, he built the Yogananda Narasimha Temple in Srikurmam and defended the city from attacks of vandals.[11] There is also evidence that he was patronised by Bhanudeva I and his ward Narasimha Deva II and also that he disseminated the philosophy of Madhva throughout Kalinga.[12] His mortal remains rest at Charkratirtha near Hampi.

Works and legacy

Narahari's treatise on the *Gita Bhashya* of Madhva called *Bhavaprakashika* is considered to be an important work in the Dvaita canon, being referenced by Jayatirtha and Raghavendra Tirtha. Sharma notes that Narahari expands upon the obscure passages in the source text and directs polemical barbs against the commentaries by Sankara and Ramanuja.[7] Though presumably not of Kannada origin, many of his works were in that language although only three of his compositions in Kannada survive.[1] Narahari and Sripadaraja are considered to be the forerunners of the Haridasa movement by penning songs and hymns, mostly containing the teachings of Madhva in simplified terms and set to music in the vernacular Kannada language. Traditionally, Narahari is also considered to be the founder of Yakshagana and Bayalaata, a dance form which still flourishes in parts of Karnataka and Kasargod in present-day Kerala.

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Ref: madhvaparampare.blogspot.com

Sunday, June 6, 2010

Sri Narahari Theertharu

Sri Narahari Theertharu was a disciple of 13th Century Indian saint Madhvacharya and is considered by some as the founder of the Haridasa movement in India. He was not only a great saint but also a royal pontiff as evidenced by some inscriptions. The pre-sanyasa name of Sri Narahari Theertharu was Shyama Saastry.

Sri Narahari Theertharu was a leading minister in Kalinga, Orissa, and was performing this task for around thirty years. It is impossible to tell the story of Narahari Tirtha without being captured by the pastime he had with the Deity of Sri Mula Rama (as picture below).

The story follows that during his spell in office, the King of Kalinga died. The King's ministers, from time immemorial, had a tradition that the State send out the "State or Royal Elephant" to find the Prince Regent. At that time the royal elephant walked out of the palace and through the city to the place where Narahari was. The elephant placed the coronation garland around his neck to the surprise of the accompanying state ministers. By the Lord's arrangement the elephant came across Narahari, and in due course he was placed on the throne. However, when the King's infant son and heir to the throne came of age after twelve years, Narahari gave it up. Out of gratitude, the new King wanted to bestow some gifts on Narahari. Narahari asked for the Deity of Mula Rama that had been kept by the descendants of the Gajapati Kings, and Who was originally worshipped by Maharaja Ikshvaku, then given to Maharaja Dasaratha, the father of Lord Rama. This Deity of Rama was then passed down to Laksmana and from him to Hanuman, who used to hang Him around his neck. Hanuman gave Him to Bhima during the time of Krsna's advent on this earth, and Bhima gave Him to the Gajapati King. This Deity of Mula Rama then placed in the Uttaradi Mutt, secured in his day by Kavindra Theertharu, but now resides at Raghavendra Theertha Swamy Mutt at Mantralayam.

At the time of dividing the Mutts at Kanva Thirtha, Sripad Madhwacarya gave Narahari Theertharu the Deity of Kaliyamardana Krsna with four arms. This Deity of Krsna is dancing on the head of the Kaliya serpent, with one leg lifted up dancing, one hand in a balancing, dancing pose, and the other hand holding Kaliya's tail up. The mood is not that of Sri Krishna, in that the Deity resembles that of Lord Narayana having another two hands in which hold a shanka and chakra, unlike Sri Vrindavan Chandra Krishna.

Sri Narahari Theertharu was initiated before 1264 AD., B.N.K Sharma suggests (B.N.K. Sharma. 1961. History of the Dvaita School of Vedanta. page 227), that he was probably about 22 years of age when Sri Narahari Theertharu and Sriman Madhwacharyaru first met, Sriman Madhwacharyaru then being 19 years of age. There are local inscriptions of the time preserved in the Sri Kurman Kshetra and Simhachalam areas of Orissa which glorify Narahari for many great feats, statesmanship and swordsmanship, but even whilst

performing these kingly tasks, he preached Vaishnavismand made many devotees from the princes and aristocratic nobility in general at the time in the areas of Orissa and Andhra Pradesh.

Kalinga Mardana, Adamaru Matha

Sometimes it is suggested that he was the disciple of Padmanabha Tirtha but this is not supported anywhere in the mutt listings, instead what is pointed out is that due to the seniority of Padmanabha Tirtha, Narahari Theertharu was humbly more than willing to serve him as the representative of his spiritual master Sriman Madhwacharyaru, and so was considered like a 'siksakha' disciple of the new Pithadi Patya Padmanabha Tirtha.

Once while Sri Narahari Theertharu was on a preaching tour, he dreamt that a Deity of Lord Vishnu was at the bottom of the town pond (tank). The very next day, by his influence, he made arrangements for the tank to be dredged, and there He was! The four armed form of Lord Narayana. The Deity was taken out and installed at that place. The town is now called by the name of the pastime, Narayanadevarkere (the tank of Lord Narayana). This is near Hospet Taluk of Bellary District, Northern Karnataka.

Sri Narahari Theertharu wrote fifteen books, but his Gita Bhasya and Bhavaprakasika are the only two of which any trace is kept.

Though presumably not of Kannada origin, many of his works were in that language though only three compositions in Kannada have been recovered. They are

yanthu marulade nanenthu ...
hariye idu sariye..
tiliko ninnologe neene...

Sri Narahari Theertharu was responsible for the conversion of many princely and aristocratic families of Kalinga and Andhra regions to Madhva fold. The descendants of these families still flourish in the coastal Andhra and adjoining states. Though some allude to the belief that Narahari Theertharu was indeed the founder of the Haridasa movement, others based on the strength of internal evidence of songs confirm that it was Sripadaraya who pioneered the Haridasa movement, almost a century later.

Sri Narahari Theertharu is also attributed to be the founder of The Yakshagana and Bayalata dance and cultural art forms which is still flourishing in parts of Karnataka, Kasargod in Kerala and is gaining wide-spread attention around the world and in Bangalore as well.

He is also the founder of the Kuchipudi dance form when he was the "mathadhipathi"(high-priest) of his mutt in Srikakulam in Andhra Pradesh.

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Posted by Sreeram Manoj Kumar at 12:23 AM

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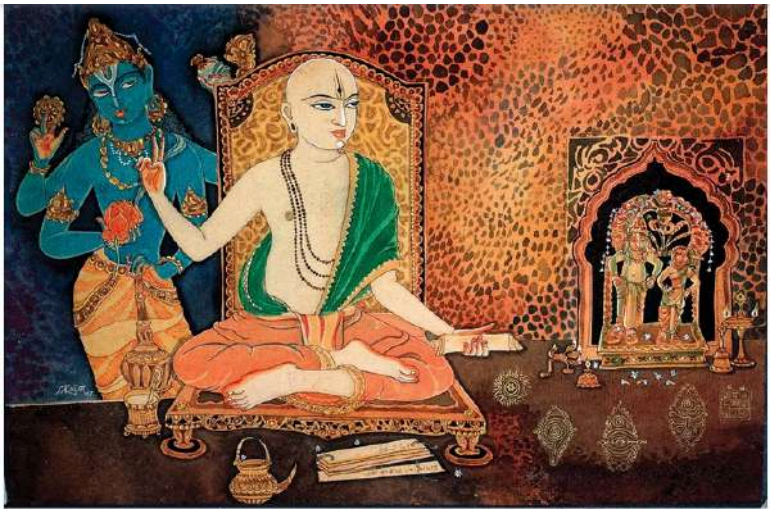
Ref: vajiramandravi.com

Saint Narahari Tirtha



Overview:

In a remarkable discovery, a member of the Team of Research on Culture and Heritage (TORCH) has hit upon a three-foot idol of the 13th Century saint, Narahari Tīrtha recently.

About Saint Narahari Tirtha:

- Narahari Tirtha (c. 13th century) was a prominent **Dvaita Vedanta philosopher**, scholar, and saint in the Madhva tradition.
- He was a **disciple of Madhvacharya**, the **founder of Dvaita philosophy,** and played a **key role in spreading the doctrine in eastern India,** particularly in the **Kalinga region** (modern Odisha and Andhra Pradesh).
- Believed to have hailed from Chikakolu town (present Srikakulam), Tirtha's **ancestors were aristocrats in the Gajapati empire** in what is now the Odisha state.
- Available epigraphical evidence suggests that **kings of the Eastern Ganga dynasty were assisted by the saint** for three decades.
    - He **ensured that the king followed Sanatana Dharma** and took care of its adherents by **formulating a proper executive system to oversee the temple administration**.
    - His contributions on this front are well documented in **inscriptions available** in the **Simhachalam and Srikurmam (Srikakulam) temples.**
- Some honorific prefixes being used along with the name of this saint are: 'Loka Surakṣḥaṇa Ati Nipuṇaḥ', 'Yo Avati Kalinga Bhu Sambhavān'.
- As saint Ramanuja had introduced Vaiṣṇavism in the region, it was **Narahari Tīrtha'sprolonged presence** that **resulted in** Acharya's **Vaiṣhṇavism getting a firm following** in this region, but in a completely non-interfering and secular manner.
- Shri Narahari **wrote fifteen books,** but only two of his works,**Gita Bhasya and Bhavaprakasika** exist today.
- He is the **first one to have composed Devaranamas in Kannada.**
- He was **instrumental in propagating two more art forms:Yakṣagana Bayalaṭa** which is a form of dance-drama famous in and around coastal Karnataka; and the **classical dance** form that evolved in Andhra Pradesh as the famous **Kuchipudi**.
- The saint, upon his passing away, was consecrated near the rock adjacent to Chakratirtha at Hampi on the banks of river Tungabhadra.
- His **contributions are linked to the temple traditions of Puri Jagannath,** strengthening the Madhva influence in Odisha.

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Ref: dvaitavedanta.com/

Sri Sri Narahari Tirtha

By: Venkatesh Rajendran, February 1, 2024

	Hari Sarvothama Vayu Jivothama	
	Sri Narahari Tirtha Gurubyo Namaha	
	Sri Raghavendra Tirtha Gurubyo Namaha	

Pushya Bahula Saptami is the aradhane hero of this article(as well as hero of Sri Madhva philosophy) Sri Narahari Tirtha Sripadangalavaru, which falls on 2nd Feb 2024.

His holiness was the Second direct disciple of Jagadguru Sri Madhvacharya.Poorvasharama Name of our holiness was Shyama Shastry.

Orders of Sri Madhvacharyaru:

As per orders of Sri Madhvacharyaru,Sri Narahari Tirtha went to the Kingdom of Kalinga to get the idols of Sri Moola Ramachandra Murthy along with Sri Sita devi which was supposed to be in the treasury of the state.Hence our saint reached Kalinga and was looking for right chance to procure the Idols from the King, and prayed Lord to bless.Incidentally, the Kalinga ruler was died and court of ministers wanted to choose an able person to take up the post as regent.They sent an elephant to choose the right choice.As a result, his holiness was selected for that post since that elephant had garlanded him.

Important service to his Guru

His holiness was Minister of Kalinga for 12 years(This fact is recorded in the inscriptions found in Simachala Sri Narasimha temple).After 12 years, when Prince came to right age our holiness expressed about his depart from the post.The King appreciated the service of this

great saint and asked him what he needed from his kingdom.Our Saint asked him to give the precious Idols from his kingdom and the King readily granted the same.Thus our holiness returned the Idols to our Acharya Sri Madhva.This instance has been recorded in Narahariyatistotra. His precious job of handing over Sri Moola Ramachandra Murthy and Sri Sita devi to our Acharya Madhva, which he obtained from the King can't be easily forgotten by anybody, as this is a great service to his Gurugalu. We have to note that Acharya Madhva is not only the Guru to Sri Narahari tirtha but also to the entire Jagath(as Vedas proves him as Jeevothama).

Mantralaya Mahaprabhu rightly says the same in his work called “Pratah Sankalpa Gadyam”.Our beautiful saint Sri Raghavendra Swamigalu mentions Sri Vayu as “**Anantha jeevaniyamaka**“-which means Sri Madhva(Vayu) is the controller of all Jeevas,without his grace no one can survive.

Works of Sri Narahari Tirtha:

His holiness has written nearly 10 works of which only few are published.

- Bhava prakashika-Commentary on Acharya Madhva’s Gita Bhasya .
- Tika on YamakaBharata .
- Commentaries on the Ten Prakaranas .

Initiator of Haridasa kuta:

The initiator of Haridasa kuta is none other than our Jagadguru Sri Madhvacharya.History says he had written many songs in Kannada but there is no proof available today.But we can very well see his style in the lyrics in one of his works called Dvadasa Stotra,which is read in almost all of the Vaishnavaites houses even today.His shishya Sri Narahari Tirtha is of no exception. His holiness wrote many beautiful songs in Kannada and spread Haridasara sahitya to such a great extent,with mudrika as “Narahari”.Some of his songs start with

- Entu Marulade Nanentu
- Hariye Idu Ninage Sariye?
- Harusha dindali kayo
- Brinadavani Tulasi
- Tilako Ninnolage Nine

As his period of stay in this punya Karma bhoomi was nearing to end,our all knowing great saint Sri Narahari Tirtha mahaprabhu decided to enter his Brindhavana at Chakra Teertha,Hampi on the banks of the river Tungabhadra.

Let his holiness bless all of us with Gyana/Bhakthi/Vairagya,

Venkatesh Rajendra Rao.

|| Sri Krishnaarpanamasthu||

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Ref: insightsonindia.com

Saint Narahari Tirtha

January 8, 2025

Context:

The discovery of a 13th-century idol of Saint Narahari Tirtha has reignited interest in his multifaceted legacy as a philosopher, statesman, poet, and proponent of Vaishnavism.

About Narahari Tirtha:

- **Born in**: Circa 1243 CE, believed to hail from Chikakolu (modern-day Srikakulam, Andhra Pradesh).
- **Place**: Andhra Pradesh or Odisha (Kalinga), significant in both regions for his contributions.
- **Guru:** Shri Madhvacharya (Ananda Tīrtha), the founder of Dvaita philosophy.
- **Philosophy and Contributions:**
    - **Dvaita Philosophy:** A prominent disciple of Madhvacharya, Narahari Tīrtha composed commentaries and worked to propagate Vaishnavism and Bhagavata Dharma.
    - **Administrative Role:** Served as a minister in the **Kalinga Kingdom** for 12 years, guiding rulers to align governance with Sanatana Dharma.

- **Haridasa Movement:** Considered the progenitor of this movement, he popularized devotion through **Kannada songs** under the pen name *Raghukulatilaka*.
- **Cultural Legacy:** Promoted Yakshagana Bayalata (dance-drama) and classical Kuchipudi dance.
- **Educational Reforms:** Transformed the Simhachalam temple into a renowned educational hub for Vaishnavism.
- **Religious Leadership:** Played a pivotal role in acquiring and safeguarding sacred idols like Moolarama and Moola Sita for Madhvacharya.

- **Pen Name:** Raghukulatilaka.

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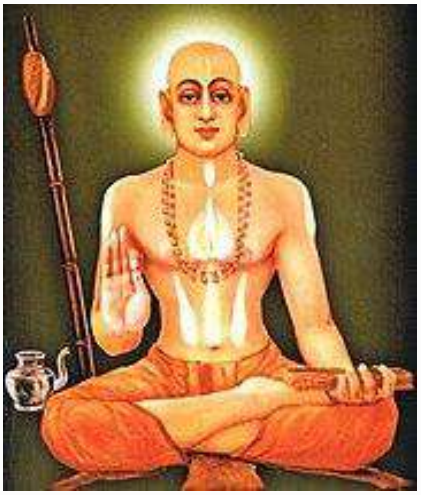
Ref: naadopasana.wordpress.com

Raja Rishi Sri Narahari Tirtha

May 21, 2022



Shyama Shastri (13-14th century) was an erudite scholar, statesman and the minister of King Gajapati of Kalinga (Orissa) State. When Sri Madhvacharya reached Orissa while returning from Badrikashrama, a Vidvat Sabha was arranged there. Among the galaxy of scholars, pandits and philosophers, Shyama Shastri also was present. Acharya Madhva defeated all the scholars and upheld the supremacy of Dvaita Philosophy. Inspired by the Dvaita philosophy, Shyama Shastri became the disciple of the Acharya and followed him to Udupi. He was initiated into the sannyasa-order and was given the name NARAHARI TIRTHA.

Narahari Tirtha engaged himself in spreading the doctrines and philosophy of Dvaita. At the time, Madhvacharya sent Narahari Tirtha to Orissa to propagate the Dvaita Philosophy and

also to bring back the ancient gold vigraha of Lord Rama known as MOOLA RAMA, along with the vigraha of Seeta. The deities were a part of the Kalinga State treasury. Narahari Tirtha set out to Kalinga and stayed in a remote cave on the outskirts of the city.

Around that time, the king of Kalinga died and his son who was to be the successor was very young. As was the custom prevalent those days, the royal elephant was given a garland and left free to move around. Whomsoever the elephant garlanded would be accepted as the king. The elephant headed straight towards the cave where Narahari Tirtha was residing. Hearing the commotion of people and the elephant's trumpet, Narahari Tirtha came outside. The elephant immediately placed the garland around Narahari Tirtha's neck! The people were surprised but happy at the same time because they recognised their own minister, Shyama Shastri in the Sanyasi! Accepting it as the Lord's Will, Narahari Tirtha ascended the throne. He beautifully integrated his SANYASA DHARMA along with RAJA DHARMA – verily a "RAJA-RISHI". He diligently and efficiently ruled over the kingdom and its people for a period of twelve years. There are innumerable stone-inscriptions describing the religious as well as the welfare programs undertaken by Narahari Tirtha for the community. When the prince was capable of taking charge of his responsibilities, Narahari Tirtha, the "personification of dispassion", handed over the kingdom to him and made preparations to leave for Udupi. The young king wished to express his reverence and gratitude to the Acharya who had ruled and looked after the kingdom all these years. He requested Narahari Tirtha to ask for anything that he wanted as a gift, and it would be his fortune and privilege to offer it to the acharya. The Acharya told the king that he did not want anything for himself, but requested for the idols of Moola Rama and Seeta which were in the royal treasury. The king willingly handed over the idols to Narahari Tirtha.

A contented and fulfilled Narahari Tirtha reached Udupi. He had been able to carry out his Guru's words and bring the divine idols to Udupi. Sri Madhvacharya was overwhelmed to receive the beautiful Moola Rama and Seeta vigraha-s. The rare and unique idols were crafted by the celestial architect, Viswakarma at the behest of Lord Brahma himself. Through the ages, they reached the Kings of Kalinga and were safely kept in the State treasury. Sri Madhvacharya intuitively knew about the idols and wanted to revive the worship of Moola Rama and Seeta. On receiving the idols from Narahari Tirtha, Sri Madhvacharya placed the idols alongside Sri Krishna and worshipped them. From then onwards, the pontiffs of

Madhva Matha have been worshipping the idols. Sri Moola Rama and Seeta vigraha-s were worshipped by Sri Raghavendra Tirtha of Mantralaya who also belonged to the same parampara and the tradition of worshipping and offering services to Sri Moola Rama and Seeta continues to this day by the present Acharya-s.

Narahari Tirtha was one of the foremost amongst the Haridasa-s of the Bhakti movement. He composed beautiful kirtan-s in the kannada language under the signature of “Narahari” and “Raghupati”. He wrote commentaries on various scriptural texts as well as on Sri Madhvacharya’s works. He built many temples and was instrumental in extensively spreading the philosophy of Sri Madhvacharya. It is said that the well-known Art-forms known as “Yaksha Gana” and “Bayalu Aata” (open theatre drama) were introduced by Narahari Tirtha, as a part of Vaishnava Bhakti Movement.

ससीतामूलरामार्चा कोशे गजपतेः स्थिता।
येनानीता नमस्तस्मै श्रीमन्नृहरिभिक्षवे॥

“Prostrations unto Sri Narahari Tirtha, the Great Ascetic, who brought the icons of Moola Rama and Seeta (to the Madhva Matha) from the treasury of King Gajapati”.

“Sriman Moola Ramo Vijayate! Sri Guru Rajo Vijayate!”

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Ref: crackittoday.com

Saint Narahari Tirtha

January 6, 2025

In a remarkable discovery, a member of the Team of Research on Culture and Heritage (TORCH) has hit upon a three-foot idol of the 13th Century saint, Narahari Tīrtha recently.

- Narahari Tirtha (c. 13th century) was a prominent Dvaita Vedanta philosopher, scholar, and saint in the Madhva tradition.
- He was a disciple of Madhvacharya, the founder of Dvaita philosophy, and played a key role in spreading the doctrine in eastern India, particularly in the Kalinga region (modern Odisha and Andhra Pradesh).
- Believed to have hailed from Chikakolu town (present Srikakulam), Tirtha's ancestors were aristocrats in the Gajapati empire in what is now the Odisha state.
- Available epigraphical evidence suggests that kings of Eastern Ganga dynasty were assisted by the saint for three decades.
- He ensured that the king followed Sanatana Dharma and took care of its adherents by formulating a proper executive system to oversee the temple administration.
- His contributions on this front are well documented in inscriptions available in the Simhachalam and Srikurmam (Srikakulam) temples.
- As saint Ramanuja had introduced Vaiṣṇavism in the region, it was Narahari Tīrtha's prolonged presence that resulted in Acharya's Vaiṣhṇavism getting a firm following in this region, but in a completely non-interfering and secular manner.
- Shri Narahari wrote fifteen books, but only two of his works, Gita Bhasya and Bhavaprakasika are existing today.
- He was the first one to have composed Devaranamas in Kannada.
- He was instrumental in propagating two more art forms: Yakṣagana Bayalaṭa which is a form of dance-drama famous in and around coastal Karnataka; and the classical dance form that evolved in Andhra Pradesh as the famous Kuchipudi.
- The saint, upon his passing away, was consecrated near the rock adjacent to Chakratirtha at Hampi on the banks of Tungabhadra.

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Ref: x.com

Major points about Saint Narahari Tirtha:

Life and Background

1. Time Period: 13th century.

2. Tradition: Prominent Dvaita Vedanta philosopher and disciple of Madhvacharya, founder of Dvaita philosophy.

3. Region of Activity: Played a key role in spreading Dvaita philosophy in eastern India, particularly in the Kalinga region (modern Odisha and Andhra Pradesh).

4. Origin: Believed to be from Chikakolu town (present-day Srikakulam, Andhra Pradesh).

5. Family Background: Descended from aristocrats in the Gajapati Empire of Odisha.

Role in Administration

6. Assisted the Eastern Ganga dynasty kings for three decades.

7. Formulated systems for proper temple administration and ensured adherence to Sanatana Dharma.

8. Contributions to temple traditions documented in inscriptions at Simhachalam and Srikurmam temples.

Religious Contributions

9. Strengthened Madhva influence in Odisha and supported Vaiṣṇavism introduced by Ramanuja in a non-interfering and secular manner.

10. Composed Devaranamas in Kannada—one of the first to do so.

Writings

11. Authored 15 books; only two survive: - Gita Bhasya - Bhavaprakasika **Cultural and Artistic Legacy**

12. Propagated: - Yakṣagana Bayalaṭa: A form of dance-drama in coastal Karnataka. - Kuchipudi: A classical dance form in Andhra Pradesh.

Passing and Legacy

13. Passed away at Hampi and was consecrated near the rock adjacent to Chakratirtha on the banks of the Tungabhadra River.

14. Strengthened temple traditions of Puri Jagannath.

Honorific Titles

15. Known by titles such as: - ‘Loka Surakshaṇa Ati Nipuṇaḥ’ - ‘Yo Avati Kalinga Bhu Sambhavān’

9:00 am · 6 Jan 2025·**563** Views

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Ref: https://www.facebook.com

Hari Sarvottama - Vaayu Jeevottama - for jovice understanding

Narahari Tirtha - A royal pontiff

NaraHari TheErtHaru - A Royal Pontiff...

sasiitaa mUlaraamaarcHaa kOshE gajapatE: stHitaa|
yEnaAnitaa namastasmai sHrimanRuHaribhikShavE |

ಸಸೀತಾ ಮೂಲರಾಮಾರ್ಚಾ ಕೋಶೇ ಗಜಪತೇ: ಸ್ಥಿತಾ|
ಯೇನಾನೀತಾ ನಮಸ್ತಸ್ಮೈ ಶ್ರೀಮನ್ನಹರಿಭಿಕ್ಷವೇ |

ससीता मूलरामार्चा कोशे गजपते: स्थिता।
येनानीता नमस्तस्मै श्रीमन्नहरिभिक्षवे ।

Befitting to the charama sloka; but for Sri Narahari Theertharu, Madhva fraternity would have missed Moola Raama-Sita vigrahas;

These legendary and historical idols have a background dating back to Ikshvaku Dynasty in which Lord Sri Rama was born. Sri Narahari Theertharu procured them from Gajapathi dynasty of Kalingadesa and handed over them to Sri Madhvacharyaru whose successors are worshiping them.

Regarded as a direct disciple of Sri Madhvacharya the founder and exponent of Dvaita philosophy, Sri Narahari Theertharu succeeded Sri Padmanabha Theertharu in ascending the Sarvagna Peeta of Sri Madhvacharya that was held by him (Narahari Theertharu) for nine years.

Sri Narahari Tirtha - becomes disciple of Madhvacharya - scholar & Administrator

A contemporary of Sri Aananda Theertharu (Sri Madhvacharya); Sri Narahari Theertharu who lived during 13th century A.D. was assumed to have hailed from Andhra-Orissa region.

A distinguished scholar of Advaita philosophy he was known as Shyama Saastry in his poorvaasrama.

During the visit of Sri Madhvacharya to Kalinga Desa (Orissa), Sri Shyama Saastry (Narahari Theertharu) happened to meet him and was defeated in a philosophical debate with Acharya Sri Madhva.

Having got admiration towards Dvaita/Tattvavada philosophy and the preachings of Sri Madhvacharya, Sri Shyama Saastry became his disciple; accepted Sanyasa Deeksha and was named as Narahari Theertha.

Sri Narahari Theertharu was not only a great scholar but also an able administrator working as a minister in the court of King of Kalinga currently known as Odissa in the Gajapathi dynasty.

As per the directions of his Guru Sri Madhvacharya, Sri Narahari Theertharu stayed in Kalinga Sate propagating Dvaita/Tattvavaada philosophy.

Narahari Tirtha chosen king of Odisha, rules for 12 years, leaves post when King's son attains maturity

At that time the King of Kalinga had died leaving behind an infant heir to the throne. Searching for a care taker, the administrators sent out an elephant to choose and pick up a suitable Prince regent.

By virtue of Divine Sankalpa the elephant chose Sri Narahari Theertharu who was an erstwhile minister in King's court and consequently was placed on the throne of Kalinga.

Sri Narahari Theertharu though ascended the throne continued his Sanyasa Deeksha and ruled the kingdom of Kalinga for 12 years and thereafter relinquished his office giving way to the King's heir. History of Orissa made a reference to this information.

These facts have also been found in the inscriptions that are available in the temples of Sri Koormam and Simhachalam in Andhra Pradesh that stands as a testimony to the glory and stature of Sri Narahari Theertharu.

During his rule Sri Narahari theertharu influenced many princely and aristocratic families of Kalinga and Andhra region with his Dvaita/Tattvavaada preachings and brought them into Sri Madhva's fold.

Grateful king gives ancient statues of Moola Rama and Sita d'evi, - founder of Haridasa movement, builds few temples

After relinquishing his office as a ruler of Kalinga state Sri Narahari Theertharu, accepted from the Sovereigns as a token of Royal gratitude, the idols of Sri Moola Rama Devaru and Goddess Sita Devi (which were held in treasure of the Kingdom) and handed over them to Sri Madhvacharyaru. These legendary and historical idols have a background dating back to Ikshvaku Dynasty in which Lord Sri Rama was born.

Sri Narahari Theertharu made a significant contribution to the literature of Madhva philosophy that had great impact on the society at that time. He is considered as the founder of Dasa Sahitya and father of Haridasa movement.

Some of the temples installed by Sri Narahari Theertharu are...

> Lord Hanuman opposite to Sri Varaha Narasimha Swamy at Simhachalam;

> Sri Rama, Lakshmana, Sita and Aanjaneya at Sri Koormam (Srikakulam);

> Lord SriManNarayana at Narayanadevarakere near Hospet in Bellary Dt.

> Sri Peta Aanjaneya Swamy temple at Kurnool in Andhra Pradesh;

> Pranadevaru at Nandivelugu in Tenali (Mandal); Guntur Dist. (A.P.);

Enters Brindavana (Samadhi) at the age of 90 years in Hampi, Karnataka

After living for nearly 90 years, Sri Narahari Theertharu, verily a Royal Pontiff entered Brindavana at Hampi (Chakra Theertha) on the banks of holy river Tungabhadra on the sacred day of Pushya Bahula Sapthami.

ससीता मूलरामार्चा कोशे गजपते: स्थिता।
येनानीता नमस्तस्मै श्रीमनृहरिभिक्षवे ।

Hari Sarvottama - Vaayu Jeevottama
Sri GuruRaajo Vijayate

*****

YouTube Videos

Sri Narahari Tirtha Mahaprabu (1 min):

https://youtu.be/6ZxRz0-9c48?si=grrohqGOjjf2ZOGU

Narahari Theertharu - shorts video - Kannada:

https://youtube.com/shorts/ezMdKorgVCA?si=_1VkGtOMOtzYKUSw

Narahari TIrtha - Simhachalam Sri Varaha Narasimha Swamy Temple (1 min):

https://youtu.be/27lsCiVQGXE?si=EiPg-R0xVSjEpfOe

Narahari Theertharu- Pravachan by Sri Bhimsen Achar (24 min):

https://youtu.be/tbH_5GK3OCM?si=gUbVz4smDengybZz

Narahari daasara mahime - Song by Purandara Dasa - sung by Krishna Dabair(6 min):

https://youtu.be/tuitl-sDHxk?si=LsgU3baJN1kGL2y0

Sri Madhwa Purandarotsava 2025 (2 hr 7 min):

https://www.youtube.com/live/UtzZPwm5O14?si=QRuA11wMpIQqfdTk

Narahari Tirtha - Wikipedia audio article (3 min):

https://youtu.be/jAd8BAwQgzg?si=7298KOZ-LnSYwKkf

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै॥ ॥ **(3)**

ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Madhava Tirtha - Philosopher, Scholar- Direct Disciple of Sri Madhvacharya, and the third pontiff of Madhvacharya peetha

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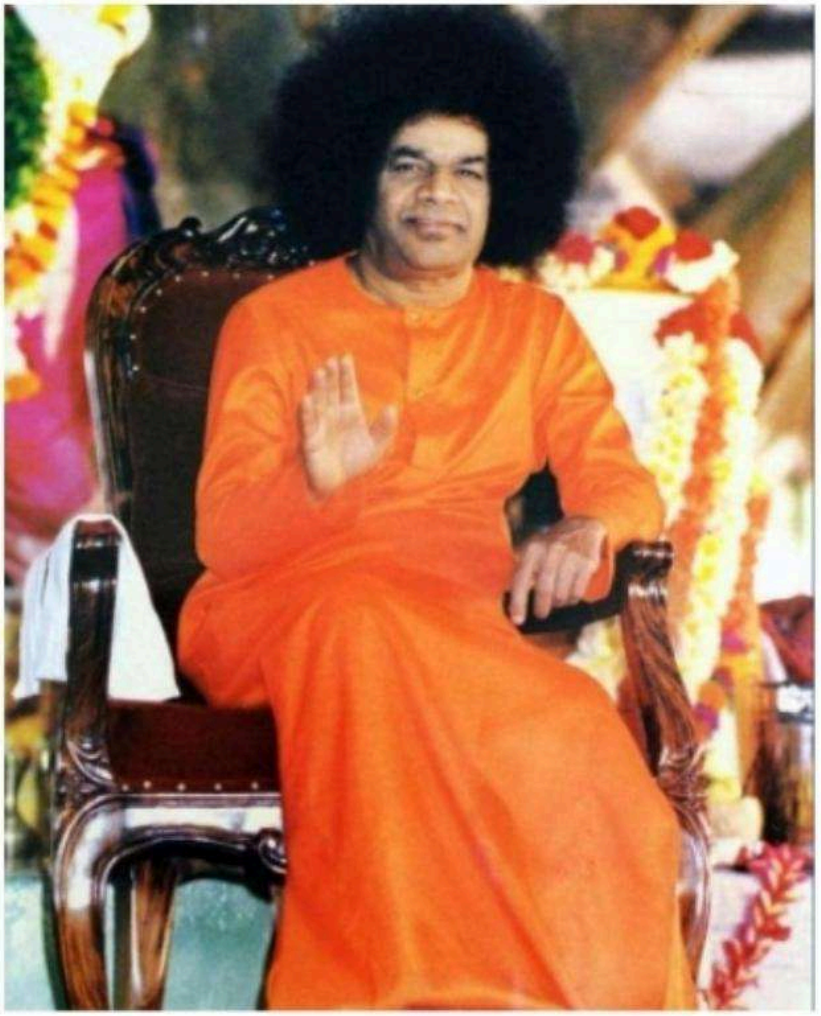
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about: "**Sri Madhava Tirtha - Philosopher, Scholar-Disciple of Sri Madhvacharya"**

His *Poorvashrama Name was Sri Vishnu Shastri.* It is said that he was a profound vedic scholar of that time. He got immensely attracted to Sri Madhvacharya's knowledge, personality, siddhanta & became his disciple. He learned Tattva siddhanta directly from Sri Madhwacharya & took sannyasa from him. Later joined his hands to spread tattvavada with other Srimad Acharya disciples.

Details of Swamiji's biography, parents, birth, early life, meeting Sri Madhvacharya, getting initiated by Him, monastic life, his literary and institutional contributions, Teachings and spiritual legacy, establishing the Majjige halli Matha, his famous disciple was Sri AkshobhyaTirtha, miracles, his samadhi in Hampi, legacy,.....etc. are given.

Links to YouTube videos give videos of Talks on Advaita and Dvaita, comparison of Dvaita, Advaitaand Vishishtadvaita, praise of Madhvacharyain Dasa sahitya.....etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
February 3, 2025
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Sri Madhava Tirtha

AI Overview

Madhava Tirtha: His Works, Disciples, and Legacy

Madhava Tirtha was a key figure in the **Dvaita Vedanta tradition**, succeeding **Padmanabha Tirtha** as the third **Peethadhipati (pontiff)** of the **Sri Madhva Matha**. His contributions helped strengthen the spread of **Sri Madhvacharya's teachings**.

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1. Literary Contributions

Madhava Tirtha is credited with several scholarly works, although only a few have survived. Some of his contributions include:

A. Commentary on Parasara Smriti

- Madhava Tirtha is said to have written a **commentary on the Parasara Smriti**, a Dharma Shastra (scriptural text on law and ethics).
- This work helped establish **Dvaita interpretations of Hindu law**.

B. Rg Bhashya (Commentary on the Rig Veda)

- Some sources attribute a **commentary on the Rig Veda** to him, but this is debated among scholars.
- If true, it would be one of the earliest attempts to provide a **Dvaita Vedanta perspective** on the Vedic hymns.

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2. Spiritual and Institutional Legacy

As the third **Acharya** of the **Dvaita tradition**, Madhava Tirtha played a crucial role in:

A. Spreading Dvaita Vedanta

- He traveled extensively, debating scholars from **Advaita (non-dualism) and Vishishtadvaita (qualified non-dualism)** schools.
- His debates helped **establish the supremacy of Madhva's dualistic philosophy**.

B. Strengthening the Madhva Mathas

- Madhava Tirtha **expanded the influence of the Madhva Sampradaya** across South India.

- He ensured that the **teachings of Madhvacharya** were systematically passed down through his disciples.

---

3. Important Disciples

Madhava Tirtha's most notable disciple was:

A. Akshobhya Tirtha

- Akshobhya Tirtha succeeded him as the **fourth pontiff** of the Madhva lineage.
- He was a great scholar and continued to **challenge Advaita philosophers** in debates.
- His legacy includes mentoring **Jayatirtha**, one of the most famous exponents of Dvaita Vedanta.

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4. Brindavana and Final Years

- Madhava Tirtha attained **Brindavana (Samadhi)** at **Hampi, Karnataka**.
- His **Brindavana (sacred tomb)** remains an important pilgrimage site for followers of the **Madhva tradition**.

Conclusion

Madhava Tirtha was a key figure in the **Dvaita Vedanta tradition**, both as a **scholar and spiritual leader**. His contributions laid the foundation for the continued growth of **Sri Madhvacharya's philosophy**, especially through his **disciple Akshobhya Tirtha**, who later trained **Jayatirtha**, one of the most influential Dvaita philosophers.

****

Madhava Tirtha was a Hindu philosopher, scholar and the third pontiff of Madhvacharya peetha, from 1333 to 1350, succeeding Narahari Tirtha.

Works

According to S. K. and Gurucarya, he wrote a commentary on *Parasara Smriti* called *Parasara Madhwa-vijaya*. He also made commentaries on *Rigveda*, *Yajurveda* and *Samaveda*. His disciple, Sri Madhuhari Teertha, founded a mutt which exists under the name "Majjigenahalli Matha" near Mulbagal.

*****

Ref: dvaitavedanta.com

Sri Sri Madhava Tirtha Mahaprabhu

By: Vekatesh Rajendran,

October 4, 2013

|| Hari Sarvothama Vayu Jivothama ||
|| Sri Madhava Tirtha Gurubhyo Namaha ||
|| Sri Raghavendra Tirtha Gurubhyo Namaha ||

Sri Madhava thirtharu Mannur
Aradhane of Sri Sri Madhava Tirtha Mahaprabhu

Charama Sloka:

साधिताखिलसत्तत्वं बाधिताखिलदुर्मतं ।
बोधिताखिलसन्मार्गं माधवाख्ययतिं भजे ।

Sri Sri Madhva Tirtha Mahaprabhu was 3rd in succession to Jagadguru Sri Madhvacharya. His holiness was a direct disciple of Sri Madhvacharya. Senior most four main disciples of Sri Madhvacharyaru are Sri Padmanbha Tirtha, Sri Narahari Tirtha, Sri Madhava Tirtha and Sri Akshobhya Tirtha. His holiness worshipped Sri Veera Rama devaru which can be still seen at Sri Mutt. It has to be noted that Lord Sri Veera Rama devaru was worshipped by Jagadguru Sri Madhvacharyaru and the same was given to Sri Madhva Tirtha Swamiji. It is said his holiness had written commentary on Parasara Madhwa-vijaya but none of his other works are available in the library.

Poorvashrama name: Sri Visnu Sastri
Sanyashrama Period: 1333-1350 [Period of 17 golden years]
Moola Brindhavana: Mannur, Bijapur District[60 km from Gulbarga]

The present Swamiji of Sri Madhava Tirtha Mutt is “Sri Sri Vidyasagara Madhava Tirtha Swamiji”.

Let us pray to this great saint and let us pray to his holiness to bless all with Gyana/Bhakthi and Vairagya.

—In the service of Sri Hari Vayu Gurugalu,

Venkatesh Rajendra Rao.-*May the great teacher,Sri VyasaTirtha,be our guide&protector,to grant all our desires.*

|| Sri Krishnaarpanamasthu||

******

Ref: prabhupadarays.com

Madhava Tirtha

October 17, 2023

Pranam Mantra Madhava Tirtha:

Sadhitakhila sat tattvam vadhitakhila durmatam
Vodhitakhila sanmargam Madhavakhya yatim Bhaje

It is thought that he appeared around 1259 AD. He was formerly known as Vishnu Shastri. He was one of the direct disciples of Madhvacharya. After Madhvacharya’s disappearance, Madhava Tirtha became the third Acharya and served his Sampradaya.

Madhava Tirtha established a Math:

Madhava Tirtha established the Majjigi Halli Math near Mulbagal in Karnataka. He entrusted his disciple Madhurai Tirtha with the task of overseeing it. The Vira Rama deity of Madhava Tirtha was worshiped at Majjigi Halli Mutt. He also established Kamba Math.

Miracles in the Life of Madhava Tirtha:

Once, Madhava Tirtha worshiped the deity of “Digvijaya Rama”. The deity was given to Narahari Tirtha by Madhvacharya. An unprecedented incident happened. Suddenly, he moved from his seat and sat down as if he was offering dandavat obeisances to a superior person. Everyone was watching his strange behavior. When the puja was over, he very humbly accepted Charanamrita from the invisible person. He explained the incident later to satisfy the curiosity of the visitors. He said, “My predecessor from whom I received this deity, appeared before me. After worshiping the deity, he took the Charanmrita himself and offered me Charanmrita too”. Everyone was amazed to see this unprecedented event.

With the blessings of Madhva Tirtha, a shepherd became king:

Madhava Tirtha used to live in the mountains of Karnataka as an ascetic. He once saw a shepherd named Buka repeatedly visiting his place. The poor shepherd heard that the famous monk Madhava Tirtha was living there and meditating for Lord Narayana. So he kept some fruits there every day. Madhva Tirtha blessed him and said, “One day you will be king”. After listening to this boon, the local shepherds appointed him as their chief. He later became the local king, ruling over five ethnic groups – Kanada, Talig, Kangavro, Negapatto, and Badagasde. He came to be known as Buka Rao in this state and ruled for about 37 years with the blessings of Ma Dhav Tirtha.

Madhava Tirtha becomes the Acharya:

In 1333 AD Madhava Tirtha took charge of the Math. He was the head of the Vedanta Peetha until he died in 1350 AD. He composed many books. Among them, Parashara Madhvavijaya’s commentary on Parashara Smriti is famous.

Matha founded by Madhava Tirtha:

Madhava Tirtha established the Majjigi Halli Math near Mulbagal in Karnataka. He entrusted his disciple Madhurai Tirtha with the task of overseeing it. The Vira Rama deity of Madhava Tirtha was worshiped at Majjigi Halli Mutt. This great personality passed away on the Mahalaya Amavasya Tithi in Ashwina. He was buried in Hampi. Later, the samadhi was shifted to Manur in Bijapur on the bank of Bhima. Currently, his pushpa samadhi has been found in Mulbagal.

*****

Ref: madhwasakha.com

Shri Madhava Teertharu

॥ साधिताखिलसत्तत्वम् बाधिताखिलदुर्मतम्।
बोधिताखिलसन्मार्गं माधवाख्ययतिं भजे॥

Previously known as Vishnu Shastri,Shri Madhava Theertha was the third to be anointed to the seat of Shri Uttaradi Matha after the disappearance of Shri Madhwacarya. The idol of Vamsha Rama that we see today was blessed to Shri Uttaradi Matha during his period.The senior most direct disciples of Sri Ananda Tirtha (Madhwacharya) were Sri Padmanbha Teertha, Sri Narahari Teertha, Sri Madhava Teertha and Sri Akshobhya Teertha. In the same order they were the pontiffs of Sri Uttaradi Matha.

Once when Sri Madhava Teertha was engaged in the worship of Digvijaya Rama,Moola Rama and Moola Seeta along with other idols of Shri Matha, All of a sudden he moved from his place and prostrated to a great personality visible only to his holiness. The whole pooja was over and Sri Madhava Teertha most reverently took the sacred teertha (holy water) from one who was invisible. The whole incident was clarified afterwards by Sri Madhava Tirtha to satisfy the curiosity of the devout spectators. He said - "The Deity of Vamsha Rama which I

have now acquired with Providential grace has been endowed with special sacredness of SriMadAcharya (Madhwacharya) who came in person to worship the Deity. He worshipped in his usual grand way, took teertha (charan-amrita) himself and blessed me with teertha afterwards". The whole gathering was astounded at the great event.

A similar incident was also reported to have been experienced by Sri Akshobya Tirtha when he was worshipping Sri Prasanna Vittala in Pandharpur. It is said that he has composed a commentary to the Parasara Smriti called Parasara Madhwa-vijaya, and some other compositions have also been accredited to him (Rig, Yajus and Saama Veda commentaries). The Mahalaya Amavasya (which usually falls in the month of Aswin) is this great saint's aradhana (disappearance anniversary).

Brindavana of Shi Madhava Teertharu is at Mannur.

How to visit Mannur?

Mannur comes under Gulbarga District.It is neary about 65 K.ms from Gulbarga.There is bus facility to Mannur from Gulbarga.

Source - uttaradimath.org

Math	Shri Uttaradi Math
Name of the Swamiji	Shri Madhava Teertharu
Period	1333 – 1350
Guru	Shri Narahari Teertharu
Shishya	Shri Akshobhya Teertharu
Poorvashrama Name	Shri Vishnu Shastri
Brindavan Located at	Mannur
Aradana Month	Bhadrapada
Paksha	Krishna
Tithi	Amaavasya

******

YouTube Videos

Power of Dvaita - sorts video:

https://youtube.com/shorts/Otvq1rlk_DU?si=yohhAoAhEAIJdM0b

Dvaita and Dvaita - by Anantarama Bhat - Kannada (22 min):

https://youtu.be/Jxw4eW97Gfg?si=m4ngaJp0XzGbkTb2

Praise of Madhvacharya in Dasa sahitya - by Pavamanacharya - Kannada (53 min):

https://www.youtube.com/live/Xmqns8wsgAA?si=C4inh-dlYIcNwT0F

Dvaita, Vishishtadvaita and Dvaita - Swami Tadatmananda (29 min):

https://youtu.be/8-hwSgKNHD4?si=l0O3vuOapRBzYDkY

Advaita VS Dvaita - Swami Sarvapriyananda - IIT, Kanpur (1 hr 43 min):

https://youtu.be/ENWCcuEyIBA?si=IoxoZxOdx0VM1-MT

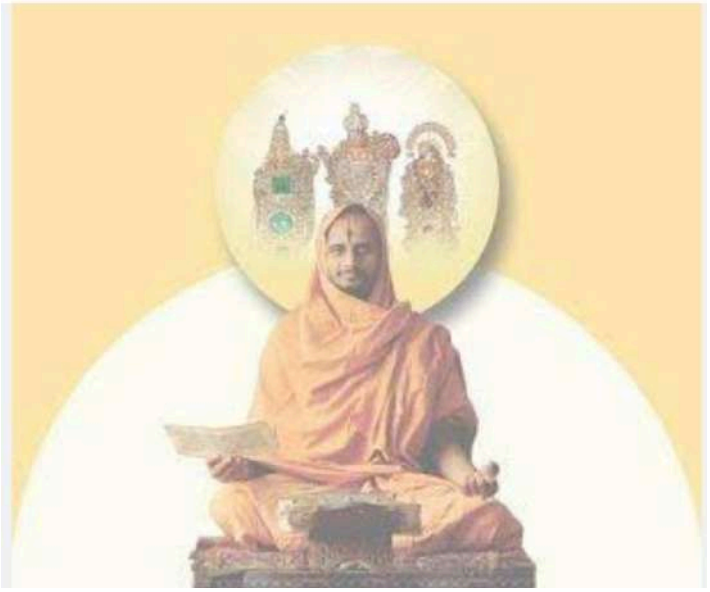
*****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**

ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Sri Akshobhya Tirtha - Dvaita Philosopher, Scholar and Theologian and Disciple of Sri Madhvacharya



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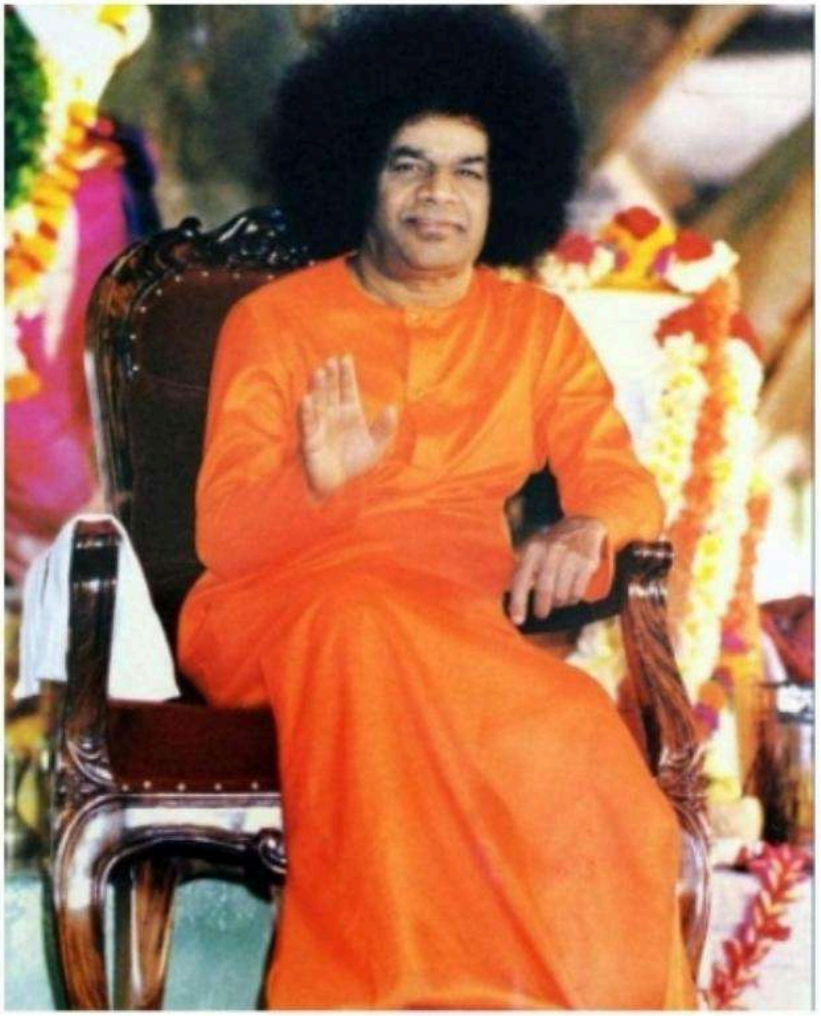
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

2,

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PREFACE

This free ebook gives briefly the info about: "**Sri Akshobhya Tirtha - Dvaita Philosopher, Scholar and Theologian and Disciple of Sri Madhvacharya"**

Sri Akshobhya Tirtha was born Govinda Shastri in North Karnataka and was a direct disciple of Madhvacharya. He served as pontiff from 1350–1365. He established the Sri Kudli Arya Akshobhya Tirtha Matha near Shimoga. Akshobhya Tirtha retired to Pandharapur in his twilight years where he encountered a youth called Dhondu Pant on the banks of Bhima river, who would later go on to be his disciple and successor, Jayatirtha. Akshobhya Tirtha's Brindavan is in Malkhed.

Details of Swamiji's biography, parents, birth, early life, adopting Dvaita after losing the discussions with Sri Madhvacharya, monastic life, his Works, Teachings, Getting his famous disciple Dondo Pant in Pandharpur who was later renamed as Jaya Tirtha and wrote acclaimed commentaries on almost all of Sri Madhvacharya's works, Akshobhya Tirtha winning his famous debates with Sri Vidyaranya of Advaita Philosophy, his samadhi, legacy,.....etc. are given.

Links to YouTube videos give videos of Sri Akshobhya Tirtha's life and works, details of his debates with Sri Vidyaranya Swamiji of Advaita Philosophy in which Sri AkshobhyaTirtha is reported to have won, Puja by Sri Eashapriya Swamiji of Udupi, Akshobhya Tirthastuti sangraha, Talk on Advaita and Dvaita....etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.
My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
January 31, 2025
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Sri Akshobhya Tirtha

AI Overview

Sri Akshobhya Tirtha (c. 1282-1365) was a **theologian, scholar, and philosopher** in the Madhva tradition of Hinduism. He was born Govinda Shastri in North Karnataka and was a direct disciple of Madhvacharya. [1, 2]

Life: [1, 2]

- He was the last of Madhvacharya's direct disciples to serve as the pontiff of the Madhvacharya peetha.
- He served as pontiff from 1350–1365.
- He established the Sri Kudli Arya Akshobhya Tirtha Matha near Shimoga.
- He is said to have retired to Pandharpur in his later years.
- His mortal remains are in Malkhed.

Legacy: [1]

- He is credited with installing the idol of Sri Narasimha in Mulbagal. [1]
- He is said to have been an important figure in the history of the Madhva line, even though he wasn't a prolific writer. [2]
- He is said to have been a Rudra-amshi, or partial incarnation of Lord Shiva. [3]

Generative AI is experimental.

[1] https://en.wikipedia.org/wiki/Akshobhya_Tirtha
[2] https://gaudiyahistory.iskcondesiretree.com/sripad-akshobhya-tirtha/
[3] https://www.hknet.org.nz/gp-Akshobhya-JT.htm

*****

Shree Akshobhya Tirtha (c. 1282- c. 1365) was a Dvaita philosopher, scholar and theologian.[1] Born as Govinda Bhatta, he received sannyasa from Padmanabha Tirtha and later succeeded Madhava Tirtha as the pontiff of the Madhvacharya peetha from (1350 - 1365). [1][2] A non-extant work titled *Madhva Tantra Samgraha* is attributed to him. [1] Sharma contends that Akshobhya retired to Pandharapur in his twilight years where he encountered a youth called Dhondu Pant on the banks of Bhima river, who would later go on to be his disciple and successor, Jayatirtha. [3] His mortal remains rest at Malkhed.

Sri Akshobhya Tirtha installed the idol of Sri Narasimha in Mulbagal. Main Matha lineage continued through Jayatirtha and along with this Akshobhya Tirtha also established a new matha, which is now known by the name of Sri Kudli Arya Akshobhya Tirtha Matha at Kudli near Shimoga city.

Ref: gaudiyahistory.iskcondesiretree.com

Akshobhya Tirtha

Shripad Akshobhya Tirtha was born in 1159 Sakabja Era (1238 AD) and was the last of Madhva's direct disciples to sit on the Vedanta Pitha. He did so from 1350 AD -1365 AD. Previously his name was Govinda Shastri, a former follower of a non-Vaishnava ('advaitin') line before meeting and surrendering to Shrimad Acharya (Shripad Madhvacharya), and who also came from Uttara-Karnataka.

After establishing Akshobhya Tirtha as the head of the Pejawar Mutt, Shripad Madhvacharya gave him the Deity of Aja-Vithal. (Krishna standing with His hands on His hips, accompanied by Shri Devi and Bhudevi, though some say this is Krishna with Rukmini and Satyabhama, technically they are the same Persons with His expanded pleasure potencies anyway.)

It is said that Akshobhya Tirtha was in himself not a distinguished or prolific writer, yet he stands out as an important personage in the history of the Madhva line (BNK Sharma. 1961. History of the Dvaita School of Vedanta. page 229.) It is said by some that he wrote a book called Madhvatattvasaarasamgraha of which nothing is known, yet the name suggests it was a manual of the Dvaita doctrine.

Shri Akshobhya Tirtha who initiated Shri Jaya Tirtha (author of Shriman Nyaya Sudha) was a contemporary of the great 'advaitin' Shri Vidyaranya and of a celebrated 'Visistha-advaita' scholar Shri Vedanta Deshika. It was this Vidyaranya who established the Vijayanagar Kingdom for the twins Hakka and Bukka, and not the Madhava Tirtha that we know in our sampradaya (C.R. Rao. "Shrimat Uttaradi Mutt"). There is a historic incident which is understood to have taken place at Mulbagal near Kolar, Karnataka. His victim was the same Vidyaranya, the big, big 'mayavadin' scholar and 'guru' descendant of the 'Advaita' line of Sankara.

In the year 1336 AD., Shri Akshobhya Tirtha had a scholarly disputation with Shri Vidyaranya on the interpretation of the "Tatvam-asi" ("You are the same as" or "I am that") 'Shruthi' text. The extensive and elaborate and sometimes acrimonious arguments were exchanged in the presence of Shri Vedantha Deshika who was chosen by both as an arbitrator. Another tradition says that all the arguments were literally written down and then sent to Shri Vedantha Deshika whose verdict was in favour of Shri Akshobhya Tirtha. The epigraphic evidence of this historic victory is on a commemorative pillar of victory on a hill near Mulubagal that can be seen even today.

This was his main 'claim to fame', the dynamic way he refuted the 'tat tvam asi – 'you are the same as'philosophy of the 'mayavadis'.

Either way the story is told, it is a stated and documented fact that Shripad Akshobhya Tirtha was more than victorious. In fact, Shripad Akshobhya Tirtha smashed Vidyaranya so badly that in history this was considered the turning point in the new Madhva faith of 'Dwaitavad'. To this day the philosophy of 'Dwaita' (dualism) has not been defeated; even the 'Advaitin mayavadis', knowing they are wrong, with stubborn determination, or masochistic glee, like moths flying into the flame of personalistic knowledge, they have yearly been coming back to Udupi to get smashed.

Shripad Akshobhya Tirtha who is believed to be a Rudra-amshi (a partial incarnation of the aspect of Lord Shiva), has his 'vrindavana' (samadhi) on the banks of river Kagini in a place called Malkeda (Karnataka). (In the image: Lord Shiva).

Shripad Akshobhya Tirtha's victory over Vidyaranya has been recorded in Jaya Tirtha Vijaya of Shripad Vyasa Tirtha, and in the Raghavendra Vijay (17th century) as well as in the Vishishtadvaita (Shri Vaishnava) work Acharya Vijayachampu, and the epigraphic evidence carved in a pillar of stone at Mulbagal. (BNK Sharma.1961. History of the Dvaita School of Vedanta. page 230.)

7,

Shripad Akshobhya Tirtha moved after this a little north to Pandharpur on the banks of the Bhima-rathi River, which is where he met his future disciple Jaya Tirtha. In the years to follow Akshobhya Tirtha dedicated most of his time training Jaya Tirtha in 'Dwaita' philosophy. The relationship was so nice that Shripad Akshobhya Tirtha gave his every breath to make Shripad Jaya Tirtha the most proficient and dynamic preacher since Madhva, hence Jaya Tirtha was called the second moon of Madhva and Tikacharya, for his many small commentaries. Shripad Akshobhya Tirtha taught him how to search out hidden significance in the words of Madhva which others missed, and how to write books on those points called Tikas, which further demolished the hostile 'Advaitin' monism. Empowered by Akshobhya Tirtha he caused such a stir by even pointing out the differences in the basic understandings of 'Advaita' philosophy of their own leading Sankarites like Vachaspati, Vivarankara, Amalananda, Chitsukha and Vijnanashana, giving further strength to the Vaishnavas truths and making the 'mayavadis' all look all the more foolish.

Shripad Akshobhya Tirtha who is believed to be a Rudra-amshi (a partial incarnation of the aspect of Lord Shiva), has his 'vrindavana' (samadhi) on the banks of river Kagini in a place called Malkeda (Karnataka).

Source: http://www.hknet.org.nz/gp-Akshobhya-JT.htm

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Ref: dasadas.com

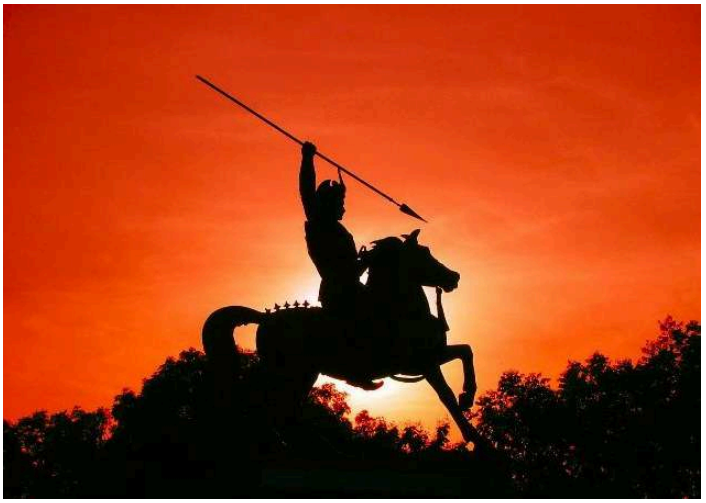
A great saint – bull in his last lifetime

Once upon a time there was a bull. Then there was a warrior. And then there was a great saint. The bull became the warrior who became the saint when reminded of his legacy… How come? How does a bull become a saint?

8,

Picture this…

A wealthy, handsome young man in full armour on horseback. A hot day in South Central India, where temperatures routinely exceed 40 Celsius or 104 Fahrenheit. They're thirsty, parched, both the warrior and the horse.



Dhondo Pant Raghunath, our dashing warrior, suddenly chances upon a river. It's cool waters were irresistible on the searing hot day. So, the young man rides his horse straight into the cool refreshing waters of the river, and both horse and man eagerly quench their thirst.

A sage sitting on the bank remarks "*kim pashuh purva dehe?* / किं पशुः पूर्व देहे?" or "why, were you an animal in your previous body?".

Hearing this question instantly brought back a flood of past life memories in our young Dhondo Pant.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

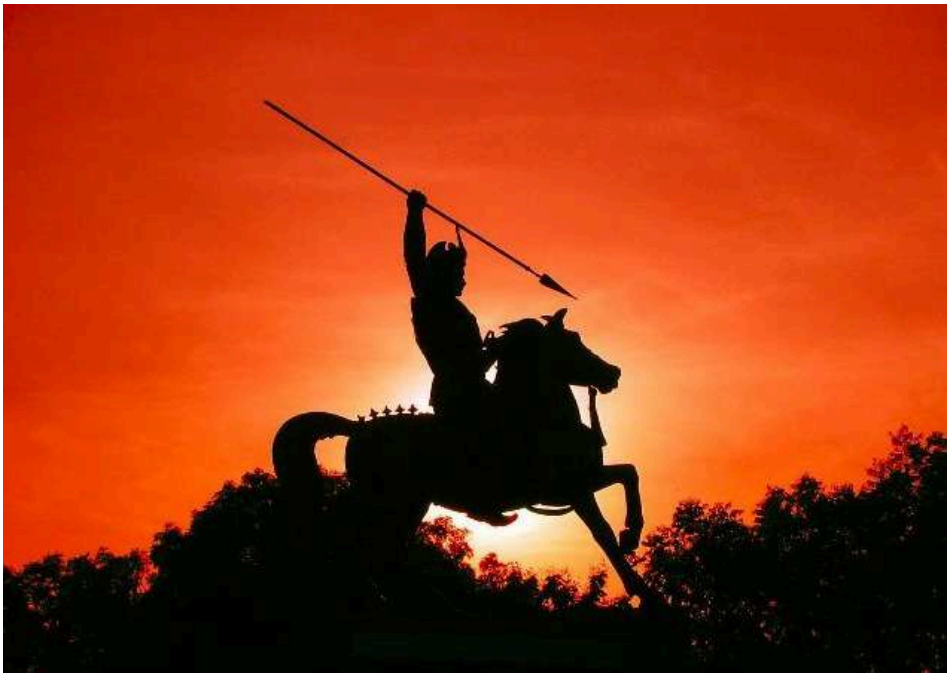
tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

In his former lifetime, Dhondo Pant had been a bull.

Picture this…

A wealthy, handsome young man in full armour on horseback. A hot day in South Central India, where temperatures routinely exceed 40 Celsius or 104 Fahrenheit. They're thirsty, parched, both the warrior and the horse.



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A sage sitting on the bank remarks "*kim pashuh purva dehe?* / किं पशुः पूर्व देहे?" or "why, were you an animal in your previous body?".**

Hearing this question instantly brought back a flood of past life memories in our young Dhondo Pant.

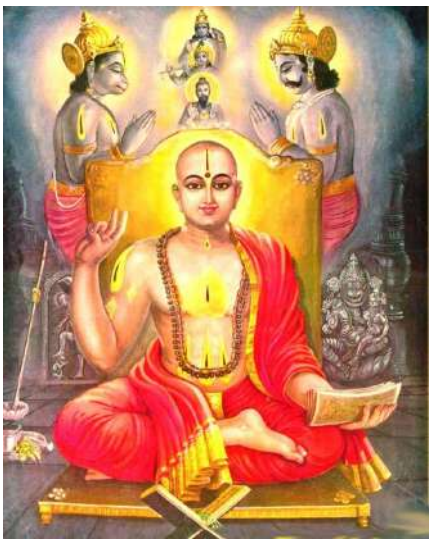
> तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
> यतते च ततो भूय: संसिद्धौ कुरुनन्दन ॥ ४३ ॥
>
> *tatra taṁ buddhi-saṁyogaṁ*
> *labhate paurva-dehikam*
> *yatate ca tato bhūyaḥ*
> *saṁsiddhau kuru-nandana*
>
> **On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.**

In his former lifetime, Dhondo Pant had been a bull.

Yes, four-legged bovine with horns, used as a beast of burden. He was in the service of the great Ananda Tirtha, or Sripad Madhvacharya. The bull was engaged in carrying the manuscripts of various scriptural texts and commentaries.

Madhvacharya is famous for having written commentaries, "bhashya / भाष्य" on the various fundamental texts of Vedic literature. If you have come across the commentaries of Sripad Madhvacharya, you may have noticed that they are not very easy to understand, even for a well-educated reader. Many of his disciples therefore requested permission to write commentaries on the commentaries "teeka / टीका"… but Madhvacharya refused them all.

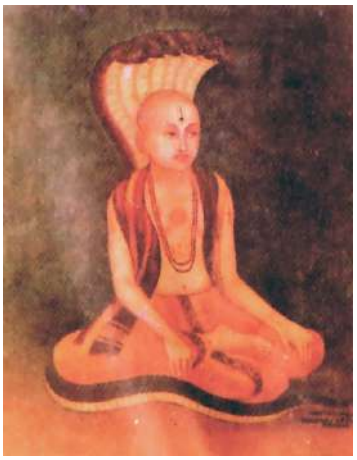
He said "*This bull here shall write the commentaries on my works*".



And the great sage on the riverbank recognized the soul, he saw the soul who wore the body of a bull, now wearing the body of this rich young man. The sage was the great Akshobhya Tirtha, a spiritual descendent of Sripad Madhvacharya. Such is the mercy of the spiritual master, who appears at the right time, at the right place, to claim a soul on behalf of God.

In any case, our bull-turned-young man immediately decided…

To renounce his materialistic life in a rich family, and take Sannyasa, the monastic order of pure devotion to Sri Krishna. He was now known as Jayatirtha. His father, Raghunath Deshpande, like any rich father, tried his best to stop his son, but in the end had to acquiesce to the divine destiny that was unfolding before his eyes.

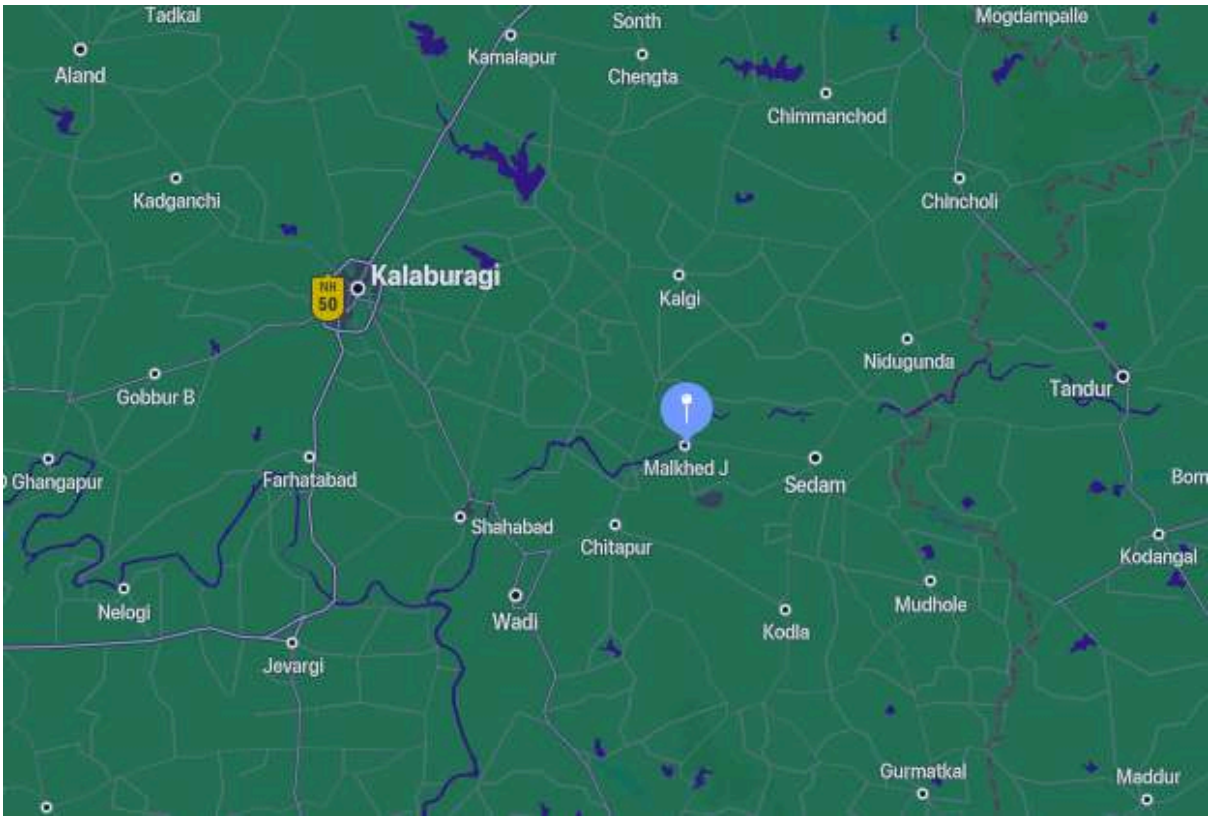


Sri Jayateertha is famous as “Teekacharyaru / ಟೀಕಾಚಾರ್ಯರು”, or “The Master of the Commentaries. The word Acharya means one who teaches purely the instructions of God and personally lives those teachings. “Teeka” means commentary upon a commentary.

So, by the grace of Sri Jayatirtha…

…the complex instructions of the Vedic literature of Madhvacharya were revealed to us, to study, understand, discuss, teach, and follow ourselves. His Samadhi still exists in Southern

India, in Malkhed, Kalaburgi District, Karnataka. A saint who has entered Samadhi is not “dead”, one can go and receive their blessings just as one can receive blessings from a saint who still walks the earth amongst us. Near the Samadhi of Jayatirtha is the Samadhi of his spiritual master, Sri Akshobhya Tirtha.



What can we learn from this incident…

Of the warrior turned sage who was a bull in his former lifetime? That no matter how we engage in the service of God, it is always beneficial. What is more, no matter how small a thing someone does for God, that soul benefits beyond our comprehension.

> नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
> स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥
>
> *nehābhikrama-nāśo ’sti*
> *pratyavāyo na vidyate*
> *sv-alpam apy asya dharmasya*
> *trāyate mahato bhayāt*
>
> **In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.**

What are some examples?

The great Jayananda Prabhu is a perfect example… he would often call out to a passerby, “Hey can you just hold this nail for me?”, and before you know it, by service to Krishna, the dull, unclean passerby has transformed into a bright-faced Vaishnava devotee!

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Ref: uttaradimath.org

Sri Akshobhya Tirtha

॥ यो विद्यारण्यविपिनं तत्त्वमस्यसिनाच्छिनत्।

श्रीमदक्षोभ्यतीर्थार्यहंसिनं तं नमाम्यहम्॥

Shri Akshobhya Teertha is one of the famous saints who took sanyasa directly from Shri Madhvacharya. His name before he became the disciple of Sri Madhvacharya was Govinda Shastri. He is supposed to belong to the northern karnataka region. With the tours of Shri Madhvacharya, the fame of Shri Madhvacharya spread to all corners of the country. Sri Govinda Shastri listened about the erudition, works and the disciples of Shri Madhvacharya and went to Udupi. He was a follower of a non-Vaishnava ('advaitin') line before meeting and surrendering to Shri Madhvacharya.

Shri Akshobhya Teertha was the last of Madhvacharya's direct disciples to sit on the Vedanta Pitha. After initiating Akshobhya Teertha into sanyasa Shri Madhvacharya gave him the Deity of Aja-Vithala. (Krsna standing with His hands on His hips, accompanied by Shri Devi and Bhudevi, though some say this is Krsna with Rukmini and Satyabhama).

Shri Akshobhya Teertha who initiated Shri Jaya Teertha (author of Shriman Nyaya Sudha) was a contemporary of the great 'advaitin' Shri Vidyaranya and also of a celebrated 'Visistha-advaitin' scholar Shri Vedanta Desika. Shri Akshobhya Teertha had a scholarly debate with Shri Vidyaranya on the interpretation of the scriptural passage "Tatvam-asi". Extensive and elaborate arguments were exchanged in the presence of Shri Vedantha Deshika who was chosen by both as an arbitrator.

Another tradition says that all the arguments were literally written down and then sent to Shri Vedantha Deshika whose verdict was in favour of Shri Akshobhya Teertha. The epigraphic evidence of this historic victory is on a commemorative pillar of victory on a hill near Mulbagal that can be seen even today.

Shripad Akshobhya Teertha moved after this to a little north to Pandharpur on the banks of the Bhima-rathi River, which is where he met his future disciple Jaya Teertha. In the years to follow Akshobhya Teertha dedicated most of his time training Jaya Teertha in 'Dwaita' philosophy. The relationship was so nice that Shripad Akshobhya Teertha gave his every breath to make Shripad Jaya Teertha the most proficient and dynamic preacher since Madhva, hence Jaya Teertha was called the second moon of Madhwa and Tikacharya, for his many small commentaries. Shripad Akshobhya Teertha taught him how to search out hidden significance in the words of Madhwa which others missed.

Sri Akshobhya Teertha Moola Vrindavana is at Malkhed.

How to visit Malkhed?

Malkhed comes under Gulbarga District. It is 40 kms away from Gulbarga. There is sufficient bus facility to Malkhed from Gulbarga. It is situated between Gulbarga and Sedam, 12 kms from Sedam.

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Ref: dvaitavedanta.com

Aradhana of Sri Sri Akshobhya Tirtha

By Venkatesh Rajendran

December 11, 2022

|| Hari Sarvothama Vayu Jivothama ||

|| Sri Akshobhya Teertha Gurubhyonamaha ||

|| Sri Raghavendra Gurubhyo Namaha ||

Madhya aradhane of great saint Sri Akshobhya Tirtha(one of the four direct disciples of Sri Madhvacharya) falls on 14/12/2022

Ashrama Gurugalu – **Sri Madhwacharyar**u

Ashrama Shishyaru – **Sri Jayatheertharu**

15,

About Srimad Akshobyathirtha (Malakheda) (1350-1365)

- Born : 1238
- Diksha Accepted on : 1350 (Shrimukha)
- Preceptor : Shri Madhava Teertharu
- Brindavana Pravesha : 1364, (Vikruthi)
- Pithadhipati : 15 Years , 2 Months , 20 Days
- Aradhane : Margashira Krishna Panchami
  Brindavana at : Malkhed
- River : Kagina
- Dist : Gulbarga
  State : Karnataka
- Poorvasharama Name : Shri Govind Shastri

Tithi	: Panchamyaam (3.19)IST
Vaara	: Ravi vaasara
Nakshatra	: Pushya (20.51)IST
Yoga	: Brahmaa
KaraNa	: Kaulava

Shri Akshobhya Teertha is one of the famous saints who took sannyasa directly from Shri Madhvacharya. His name before he became the disciple of Sri Madhvacharya was Govinda Shastri. He is supposed to belong to the northern karnataka region. With the tours of Shri Madhvacharya, the fame of Shri Madhvacharya spread to all corners of the country. Sri Govinda Shastri listened about the erudition, works and the disciples of Shri Madhvacharya and went to Udupi. He was a follower of a non-Vaishnava (‘advaitin’) line before meeting and surrendering to Shri Madhvacharya.

Shri Akshobhya Teertharu was born in 1159 Sakabja era (1238 AD) and was the last of Madhva's direct disciples to sit on the Vedanta Pitha. He did so from 1350 AD -1365 AD. After initiating Akshobhya Teertharu into sanyasa Shri Madhvacharya gave him the Deity of Aja-Vithal. (Krsna standing with His hands on His hips, accompanied by Shri Devi and Bhudevi, though some say this is Krsna with Rukmini and Satya bhama).

(Page103-'Guru Namana'- Editor SuLaadhi Kuppe Rao, Sri Varadhendra Sahithya Mandali, Lingasugur) .The boy, then he was about 30 years old was impressed with the teachings of Sriman Madhwar. He later became his disciple and took ashram as Sri AksHoBhya Thirtha in 1312 –

He won in the debate against VidyaraNya of Vijayanagar. An able saint in the Nivarana of "Brahma Hatya Dosha" is works "Vedasara" is famous.One loving glance, a gesture, a touch, and a smile was enough to dissolve the ego and bring a lasting transformation in the life of the warrior.

He entered Brindavanam on 4-12-1365 at Malakhera on the banks of the river Kaagini, after handing over to his disciple Sri Jayatheertha.

(Following text: Courtesy from: Dr Gururajan M. President, Sri Madhwacharya Seva Sangha, Chennai-78)

The junior most direct disciple of the Acharya. One should understand that only Rudra, Garuda or the Sesha nama individuals could alone become the direct disciples of the Acharya. Needless to say that he is the amsha of Rudra.

His victory over Vidyaranya at Mulbagal in the presence of Sri Vedanta Desika was an historical event. He inducted Sri Sri Jayatheertha into monastic order. He founded two lineages which exist at Kudali Aksobhya Mutt.

Please note the same has been mentioned in Tirumala Ebooks click below:

https://ebooks.tirumala.org/downloads/vidyaranya.pdf

His winning over Vidyaranya at Mulbagal in the presence of Sri Vedanta Desika

He gifted Sri VaikunTa Rama idol to this Mutt. The other Mutt is the Bagalur Mutt. The Swamiji gifted Sri Trinethra Narasimha idol. He entered the Brindhavana at Malkhed on the banks of the river Kagini.99

Dhyaana Sloka:
PadavaakhyaPramaaNa jnana
Prathivaadimadachch idha
Srimadakshobhyathir tha
anukhyanupathiste Gurunmama||
-Sri Jayathirtha

Work by Shri Akshobya Teertharu:

Shri Akshobhya Teertharu Worte only one Grantha. “MADHVATATVASAARASA NGRAHA”

How to visit Malkhed:

Malkhed comes under Gulbarga District.It is 40 km away from Gulbarga. There is sufficient bus facilities to Malkhed from Gulbarga. It is situated in between Gulbarga and Sedam, 12 km away from Sedam.

Shri Venkkanachar Pujar,
Shri Jayateertha Brindavana,
Malkhed, Sedam Taluk,
GulbargaDist- 585317 (Karnataka).
Ph : 08441-680343.

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Ref: madhwayati.blogspot.com

Sri Akshobhya Tirtharu

Born : 1238

Diksha Accepted on : 1350 (Shrimukha)

Preceptor : Shri Madhava Teertharu

Brindavana Pravesha : 1364, (Vikruthi)

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Aradhane : Margashira Krishna Panchami

Brindavana at : Malkhed

River : Kagina

Dist : Gulbarga

State : Karnataka

Poorvasharama Name : Shri Govind Shstry

ಆರಾಧನ ದಿನ – ಮಾರ್ಗಶಿರ ಬಹುಳ ಪಂಚಮಿ

ವೃಂದಾವನ – ಮಳಖೇಡ

Vrundavana @ Malakheda, Near Kaagini River

ಅಕ್ಷೋಭ್ಯ – ಅಂದರೆ ವಿಕಾರವಿಲ್ಲದವನು

ಆಶ್ರಮ ಗುರುಗಳು – ಶ್ರೀಮದ್ವಾಚಾರ್ಯರು

ಆಶ್ರಮ ಶಿಷ್ಯರು – ಶ್ರೀ ಜಯತೀರ್ಥರು

Ashrama Gurugalu – Sri Madhwacharyaru

Ashrama Shishyaru – Sri Jayatheertharu

Janma Naama – Sri Govinda Bhatta (Govinda Shastri)

19,

Birth – 1282 AD, Bharadhwaja Gothra

ಯೋ ವಿದ್ಯಾರಣ್ಯ ವಿಪಿನಂ ತತ್ತ್ವಮಸ್ಯಸಿನಾಚಿನತ್ |

ಶ್ರೀಮದಕ್ಷೋಭ್ಯತೀರ್ಥಾರ್ಯ ಹಂಸೇನ ತಂ ನಮಾಮ್ಯಹಮ್|

॥ यो विद्यारण्यविपिनं तत्त्वमस्यसिनाच्छिनत्।

श्रीमदक्षोभ्यतीर्थार्यहंसिनं तं नमाम्यहम्॥

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Info from sumadhwaseva.com--->

Took Peetadhipathitva from Sri Madhava Tirtharu in 1350 AD

He was in the Vedanta Samrajya from 1350-1365 AD forwarding forwarding 15 years.

Janma Naama – Sri Govinda Bhatta (Govinda Shastri)

Birth – 1282 AD, Bharadhwaja Gothra,

Took Peetadhipathitva from Sri Madhava Tirtharu in 1350AD

He was in the Vedanta Samrajya from 1350-1365 AD for 15 years

After giving Sanyasashrama to Sri Govinda Bhatta and renaming him as Sri Akshobhya Teertharu, Acharya Madhwa gave him the Deity of Aja-Vithala. (Krishna standing with His hands on His hips, accompanied by Shri Devi and Bhudevi, though some say this is Krishna with Rukmini and Satyabhama).

Grantha – Madhwatattvasarasangraha (not available)

Contemporaries –

Srimadacharyaru, Sri Padmanabha Tirtharu, Sri Narahari Tirtharu, Sri Madhava Tirtharu, Sri Trivikrama Panditacharyaru, Sri Narayanapanditacharyaru, Sri Jayateertharu, Sri Vidyaranya (Advaitha pandit), Sri Vedanta Deshikacharya (a Srivaishnava pandit).

He has sketched Narasimha Devaru @ Mulabagilu using Angara on a big rock.

His mruthika vrundavana is at Anegondi in Rajewadi

He got raja maryade after defeating Sri Vidyaranya yathi of Advaitha

He has sketched Mukyaprana devara picture near Biligiri (Koodli-Shimoga Road) using Angara on a 12 feet rock. Mukhyaprana idol is around 7-8 feet. Near the feet of Mukhyaprana, he has sketched his own picture, which is visible even today.

Akshobhya Tirtharu – Some Poorvashrama Informations –

He was the son of Sri Keshava Bhatta (He was the controller of a province named Mangalavede). He had two sons, elder is Dhundiraja or Dondo Raghunatha (Father of Jayateertharu), and the younger is Govinda Bhatta. Govinda Bhattaru learnt his initial education in Gurukula at 'Degave' named Village. Govinda Bhattaru even after twenty years of studying in Gurukula never returned home. He was always fond of reading various dharmika granthaas, and was very enthusiastic about tathva jnaana.
He had the habit of collecting Sanskrit, Kannada and Marathi lipi granthas and manuscripts. He was wandering from place to place in search of books. He visited Venugrama, Halasi, Balligrama, dwaravathi, Talagunda, Aihole, Pattadakallu, etc. His father Keshava Bhattaru was always objecting for his son's behaviour. His father was always forcing him to marry, but he was not ready. Then Sri Keshava Bhattaru asked his son as to whether he will take Sanyasashrama?, for which Govinda Bhatta said that he is ready to take provided a yoga guru offers him that Sanyasa. His father told him "We are not from Vaidhika sampradaya family, we have to rule the state, and if situation requires, we may have to fight in the war field". But Govinda Bhatta told his father he is not interested in any political aspirations.

Once his father made a plan to get son married and invited a bride for his son Govinda Bhatta. Knowing somehow, he left the house and did not return home for months together, as he was not interested in marriage.

Keshava Bhatta breathed his last when Govinda Bhatta was away for a long time, and during his final stages, he called Dhondo Raghunatha (Dundiraja) and told him to look after his younger brother Govinda bhatta. Finally Govinda B9hatta came home and stayed in his brother's house reluctantly.

His Daily routine – He used to get up early in the morning daily In the brahmee muhurtha, doing snaana and other ahneeka and other

He is the first to become a sanyasi at a very young age of 10-12 years, after Acharya Madhwa.

Sri Padmanabha Tirtharu took Govinda Bhatta to Udupi to seek Acharyara blessings for Govinda Bhatta. It was Amavasye – A Suryagrahana Day. Acharya Madhwa went to the sea to have samudra snaana. As it was an Amavasye, the waves were very strong and very high also. Srimadacharyaru called his disciples also to have samudra snaana, but they hesitated to go on seeing the waves. At that time Sri Padmanabha Tirtharu, Sri Narahari Tirtharu & Sri Madhava Tirtharu were all there. No one did go. But Govinda Bhatta went near Srimadacharya without even removing the dress which he was wearing.

The elephant sized waves came and took Govinda Bhatta. Immediately Srimadacharyaru showed his hands in Abhaya Mudra, for which Samudra raja yielded and the entire sea was calm, by that time, Govinda Bhatta, whom the waves had taken was near Srimadacharya's paada kamala (foot). Acharyaru lifted him, and as soon as the sparsha of Srimadacharyaru was on Govinda Bhatta, he had aparoksha Jnaana. All the other shishyas were surprised on seeing the scene and as the sea was calm, they all came to the sea to have a dip at it., they followed Srimadacharyaru to Kanvateertha. There Srimadacharyaru told him that this was an auspicious day for taking sanyasashrama. He gave the pranavamantropadesha and renamed Govinda Bhatta as Akshobhya Tirtha.

Srimadacharyaru after giving him sanyasashrama, preached him the Vaishnava Tathva. Already Govinda Bhatta was not fascinating towards Advaitha Matha, even though he was born as an advaitee. Now with the anugraha of Srimadacharyaru he learnt Harisarvottama Tattva, Bedha Tattva, Jeevottama Tattva.

Anugraha to Dundiraaja –

After taking sanyasa Akshobhya Tirtharu, once he visited MangalveDhe, where his poorvashrama brother Dhundiraja and his wife were there. Dhundiraja was worried that his family chain is lost with the sanyasa of Govinda Bhatta, and as Dhundiraja had no issues at all. At that time Dhundiraja was 40 years. Then Akshobhya Tirtharu advised Dhundiraja's wife (his sister-in law of poorvashrama) to worship Ahobala Narasimha, and that he will get three children".

Akshobhya Tirtharu left Mangalavede . After a long time, Dhundiraja got a male child, but that child died within a month. Then again another child was born, and they decided to name the child as "Gundappa" – Akshobhya Thirtharu named him after Ahobala Narasimha Devaru as "Narasimha". The same child was none other than Sri Jayatheertharu. By this time Dhundiraja's age was 55 years. Akshobhya Tirtharu was there for Jaathakarma, Annaprashana, Choula, aksharabhyasa. He was knowing that the child will be a great personality in future. At the age of 8 for Gundappa or Narasimha, Dhondopantha did the Upanayana to his son with the blessings of Akshobhya Tirtharu.

Anugraha of child to Kemparaya –

Kamparaya, the prince of Vijayanagar, had won the battle against Mohamadeeyas, with the blessings of Akshobhya Tirtharu. After he had won, his father had made him as the Mandaleshwara for Mulbagal. He was ruling Mulbagal. He did not have any children. When approached for anugraha, Sri Akshobhya Tirtharu had given a fruit with blessings, which enabled Kemparaya to have a son. Very happy with getting blessed with a son, Kemparaya offered many wealth to the seer, which he refused saying that he will come later, if required.

Gave life to prince –

After some time, Akshobhya Tirtha entered Mulbagal. At that time, the child of Kemparaya had died of snake bite. Kemparaya who came to know about the presence of Akshobhya Tirtharu in Mulbagilu approached him and briefed him about his son's fate, then the seer gave him the fruit which the monkey had thrown in front of him and as directed by Narasimha in dream. He asked Kemparaya to rub with the fruit's seed after burning the seed at the spot where the snake had bitten. After that Swamiji did the uchara of Pranava mantra in his ears. After that the body, which had become blue with the snake's poisonous bite, got back life. Then came the doctors of the king who gave further treatment and the prince was alive. The prince pleased with the blessings once again, gave valuables, money to the seer.

The seer refused all the wealth and asked him to do a favour by arranging vaakyartha with Vidyaranya. Now, the same Vidyaranya, who had refused to have vakyartha earlier agreed for the same.

Angaara Narasimha –

Once Akshobhya Tirtharu was staying in Mulbagilu (near present Narasimha Tirtha). Through his aparoksha jnaana, he knew that the big stone had saannidhya of Narasimha devaru. So, he drew the figure of Narasimhadevaru with angaara. With his mantrashakti, the sketch had vishesha sannidhana and the King Kamparaya arranged for construction of temple.

Tattvamasi "ತತ್ತ್ವಮಸಿ" "तत्त्वमसि" vaakyartha with Vidyaranya –

It was an historic event occurred in Mulbagal, in Kolar District.

It was presided over by so many Dwaitha-advaitha-Vishistadvaita Pandits from various parts of India. The judge was Sri Vedanta Deshikachar, a Srivaishnava pandit. Argument was between Sri Vidyaranya, a great scholar from Advaita parampare and Sri Akshobhya Tirtharu, a Dwaitha scholar.

Akshobya Tirtharu – Srimannarayana is anantha gunaparipoorna, doshatidoora. Srihari is sarvottama, sarvajna, sarvakartha,

Vidyaranya – Srihari is not sarvottama, paramathma is Abhinna from Jeeva. The jnaana that Sri hari is sarvottama is not the sadhana for Moksha. “Aham Brahmasmi” jnaana is the moksha sadhana.

Akshobya Tirtharu – “tattvamasi” – In “sa aatma tattvamasi” “स आत्मा तत्त्वमसि”, “ಸ ಆತ್ಮಾ ತತ್ತ್ವಮಸಿ” we can do padacheda as tattvamasi, and atattvamasi, but atattvamasi holds good and this will be bedha para.

Akshobhya Tirtharu – “Jagat Satya”. This he proved with many pratyaksha, aagama, anumana pramaanaas.

Sri Vidyaranyaru was doing vyaKyana for “Vishwam satyam” a Vedava vaakya – and said Satyam means – “yathaartham” “ಯಥಾರ್ಥಂ” “यथार्थं” , F7or “ವಿದ್ಯಮಾನಮೇವ” VidyamaanamEva”“विद्यमानमेव” – he said “ನತ್ವಾರೋಪಿತಂ ಇತ್ಯರ್ಥಃ” “नत्वारोपितं इत्यर्थः”.

He was arguing that even though ‘Satya’ word has the yataartha meaning, he was telling it is ‘kalpita’.

Finally Sri Akshobhya Tirtharu proved that :–

1. Jagat satya in all subjects like veda, brahmasutra, geetha, pratyaksha, anumaana, etc pranaamaas.
2. There is no proof in any of veda, sootra, geetha to suggesting that Jagat is mitya.
3. Brahmanaadhi Varna, Brahmacharyaadi ashrama, Yajna, yagaadi, devate, veda, all are paramarthika satya.

In this way, he condemned the entire arguments by Vidyaranya and proved that “Bedha Tattva” or “Madhwa Tattva” is supreme over all other “tattvas.”

After a detailed discussion and vakyartha, Vidyaranya accepted his defeat.

The entire arguments between Vidyaranya and Akshobhya Tirtharu was sent to Vedanta Deshika charyaru, who after verifying the entire documents, arguments and gave his decision with the shloka as :

asinaa tattvamasinaa parajIvaprabhEdhinaa |

vidyaaraNmam mahaaraNyam akShObykamunirachchinat |

ಅಸಿನಾ ತತ್ತ್ವಮಸಿನಾ ಪರಜೀವಪ್ರಭೇಧಿನಾ |

ವಿದ್ಯಾರಣ್ಯಂ ಮಹಾರಣ್ಯಂ ಅಕ್ಷೋಭ್ಯಮುನಿರಚ್ಚಿನತ್ |

असिना तत्त्वमसिना परजीवप्रभेधिना ।

विद्यारण्यं महारण्यं अक्षोभ्यमुनिरच्चिनत् ।

Meaning – Akshobhya Munigalu defeated through Vakyartha named sword Vidyaranya's jungle forest in the "Tatvamasi" vakyartha, wherein Tatvamasi clearly says that there is a broad difference between Paramathma and Jeeva.

The same shloka has been carved at Vijayastambha in Mulbagilu. But later some miscreants tried to destroy the facts, they have damaged the writings in the pillar, which can be observed from the article as mentioned below.

(**Akshobhya Thirthara Vijaya Sthamba**)

There is an article in Mysore Archeological Survey Department published in 1886 report as follows –

At Mulbagal in inscription in Grantha characters on a boulder was brought to notice which appears to record the fact of a refutation of Vidyaranya by Akshobhya Tirtha, in some public disputation. But the inscription has been lately purposely destroyed, so that a few letters remain visible. The above account of its contents is given by persons who saw it before it was damaged and who had made a copy of it.

Sri Doddayyacharya, a Vishistadvaita vidwan has written a Grantha titled "Vedanta Deshika Vaibhava prakashiga", wherein he has said like this –

ಕದಾಚಿದಕ್ಷೋಭ್ಯಮುನೀಶ್ವರಸ್ಯ ರಣಸ್ಯ ಜಾತಂ ಬಹುಳಂ ವಿವಾದಂ |
ವಿಲಿಖ್ಯಾಕ್ಷೋಭ್ಯವಿಬುಧಾಯ ಯಸ್ಮೈ ಸಂಪ್ರೇಷಯಾಮಾಸ ತಮಾಶ್ರಯೇಹಂ |
ತತ್ತ್ವಮಸಿನಾಸಿನಾ ತಂ ವಿದ್ಯಾರಣ್ಯಂ ಮುನಿಸ್ತದಾಕ್ಷೋಭ್ಯ: |
ಅಚ್ಚಿನದಿತ್ಯವದದ್ಯ: ತಂ ಸೇವೇ ತತ್ತ್ವನಿರ್ಣಯೇ ಚತುರಂ |

कदाचिदक्षोभ्यमुनीश्वरस्य रणस्य जातं बहुळं विवादं ।
विलिख्याक्षोभ्यविबुधाय यस्मै संप्रेषयामास तमाश्रयेहं ।
तत्त्वमसिनासिना तं विद्यारण्यं मुनिस्तदाक्षोभ्य: ।
अच्चिनदित्यवदद्य: तं सेवे तत्त्वनिर्णये चतुरं ।

"ಕಿಂ ಪಶು: ಪೂರ್ವಧೇ:" – "किं पशु: पूर्वधे:" **A great shishya Sri Jayatirtharu is found :**

Akshobhya Tirtharu was searching for a shishya who can take over the Madhwa Peeta. Once he went to Pandarapura and ask for a uttaradhikari. One day in his dream, he asked

Panduranga Vittala to show his uttaradhikari, there Panduranga showed him to ask Srimadacharyaru. Then he went to Srimadacharyaru, who advised him to sit for Japa near the river, one handsome horse rider will come and he will drink water in the river by sitting on the horse itself and that he will be his uttaradhikari. It was in his dream.
Next day, he was sitting for Japa near the river, there he saw an young boy came alongwith his friends. He was so thirsty that he entered the river riding on the horse itself, and bending drunk the water sitting on the horse like an animal. Akshobhya Tirtharu on seeing him told ""किं पशु: पूर्वधे:" – "Were you an animal in your previous birth". All of a sudden the horse rider turned and saw the yathigalu who was sitting near the river. He remembered everything about his poorvashrama wherein he had listened to Srimadacharya's paata pravachana when he was a bullock. He went straight to Akshobhya Tirtharu and asked him to take him as a shishya. He also realized that the yathigalu Sri Akshobhya Tirtharu was none other than his own uncle, who had assisted him in his initial paata, sandhyavandana. Akshobhya Tirtharu was also happy that it was his own nephew (in his poorvashrama) and was happy and gave him ashrama. Jayatirtharu went to write several teekaas for Srimadacharya's work.

(Source : Sri Korate Srinivasarao's book on Sri Jayatirtharu)
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Brahmahatya Dosha parihara by Sri Akshobhya Tirtharu :-

Once in Koodli, Ranganna and Dhamanna hit a brahman's son who tried to steal coconut from one of his trees. But while hitting they had hit in a dangerous place and that Brahman had died. As such, they both got Brahmahatya dosha. The two repented , did many daana, dharma, but still could not get peace. At that time Sri Akshobhya Tirtha came to his ashrama in Koodli. The two approached swamiji and asked for remedy. Swamiji asked them to claimb one Ashwatha Tree and jump. The too agreed and claimbed the tree. Then Swamiji told them to stay in the tree for some time holding a branch of a tree. The too were waiting for the Swamiji's directions to jump. Swamiji told them " You have done inadvertently. You have repented. Repent (pashchaatapa) can itself burn so many sins). " Then Swamiji asked them to jump from the tree and did the prokshana of theertha, gave them phala mantraakshate and told that their Brahmahatya has been removed. The brothers were happy that their sin is removed.

Then Mahadeva Bhatta, one of the vidwan questioned and challenged the swamiji as to how do you confirm that their Brahmahatya Dosha has been removed. Swamiji asked him to bring the white cloth. He dipped that in the oil. The cloth became black and gave it back to Mahadeva bhatta and asked him to wash the cloth it in any punya teertha. He tried to do so in many punya tirthas, but in vain, as the colour of the cloth didn't changed at all. He returned back to Swamiji and challenged him to make it white.

Sri Akshobhya Tirtharu asked him to keep that Vastra in front of him and did the prokshana of teerthodaka by chanting Narasimha Mantra. As soon as the Swamiji did the prokshana of Teertha the cloth lost all its oil contents and turned pure white. Then Swamiji told him that Narasimha devaru can make flowers from stones, bring fire in flowers. Because of his achintya mahatmye only, these two had Brahmahatya dosha, now the same is removed.

Since then Mahadeva Bhatta got vairagya immediately. He left all his property, got sanyasashrama from the swamiji and became the shishya of Sri Akshobhya Tirtha with the name Trailokyabhooshana Tirtha. He is the moola purusha for Akshobhyatirtha Mutt, Koodli.

Praise of Akshobya Tirtharu by Sri Jayatirtharu :

ಅಕ್ಷೋಭ್ಯತೀರ್ಥರ ಬಗ್ಗೆ ಶ್ರೀ ಜಯತೀರ್ಥರು ತಮ್ಮ ತತ್ವ ಪ್ರಕಾಶಿಕ ಟೀಕೆಯಲ್ಲಿ –
ಶ್ರೀಮದ್ರಮಾರಮಣ ಸದ್ಗಿರಿ ಪಾದ ಸಂಘೀ ವ್ಯಾಖ್ಯಾನಿನಾದದೈತಾಖಿಲ ದುಷ್ಟದರ್ಪಮ್ |
ದುರ್ವಾದಿ ವಾರಣ ವಿದಾರಣ ದಕ್ಷ ದೀಕ್ಷಮ್ ಅಕ್ಷೋಭ್ಯತೀರ್ಥ ಮೃಗರಾಜಮಹಂ ನಮಾಮಿ !
श्रीमद्रमाऽमण सद्गिरि पाद संघी व्याख्या निनाददैताखिल दुष्टदर्पम् ।
दुर्वादि वारण विदारण दक्ष दीक्षम् अक्षोभ्यतीर्थ मृगराजमहं नमामि !

ಶ್ರೀಮದ್ರಮಾರಮಣನೆಂಬ ಶ್ರೇಷ್ಠ ಪರ್ವತದ ಪಾದದಲ್ಲಿ ವಾಸಿಸುತ್ತಿರುವ, ತಮ್ಮ ವ್ಯಾಖ್ಯಾನವೆಂಬ ಗರ್ಜನೆಯಿಂದಲೇ ಸಮಸ್ತ ದುಷ್ಟ ಜನರ/ಮತಗಳ ದರ್ಪವನ್ನು ನಾಶಗೊಳಿಸುವ, ದುರ್ವಾದಿಗಳೆಂಬ ಆನೆಗಳನ್ನು ಸೀಳುವ ಸಮರ್ಥ ದೀಕ್ಷೆಯುಳ್ಳ "ಶ್ರೀ ಅಕ್ಷೋಭ್ಯತೀರ್ಥ"ರೆಂಬ ಮೃಗರಾಜನನ್ನು (ಸಿಂಹವನ್ನು) ನಮಿಸುತ್ತೇನೆ.

(ಶ್ರೀಮನ್ನ್ಯಾಯಸುಧಾದಲ್ಲಿ)

ಪದವಾಖ್ಯಪ್ರಮಾಣ ಜ್ಞಾನ್ ಪ್ರತಿವಾದಿಮದಚ್ಛಿದ: |
ಶ್ರೀಮದಕ್ಷೊಭ್ಯತೀರ್ಥಖ್ಯಾನುಪತಿಷ್ಟೇ ಗುರೂನ್ಮಮ||

पदवाख्यप्रमाणज्ञानप्रतिवादिमदच्छिद: ।
श्रीमदक्षोभ्यतीर्थाखान्नुपतिष्टे गुरून्मम॥

ಪದಗಳನಿಷ್ಪತ್ತಿಯನ್ನು ವ್ಯಾಕರಣಶಾಸ್ತ್ರವು, ವಾಕ್ಯಾರ್ಥ ಜ್ಞಾನಕ್ಕೆ ಉಪಾಯವಾದ ಯುಕ್ತಿಗಳನ್ನು ತಿಳಿಸುವ ಮೀಮಾಂಸಾಶಾಸ್ತ್ರವು, ಪ್ರಮಾಣಸ್ವರೂಪವನ್ನು ನಿರ್ಧರಿಸುವ ಬ್ರಹ್ಮತರ್ಕಾದಿ ರೂಪವಾದ ಪ್ರಮಾಣಶಾಸ್ತ್ರವು ಮುಂತಾದವನ್ನೊಳಗೊಂಡ , ಪ್ರತಿವಾದಿಗಳ ಗರ್ವವನ್ನು ಭಗ್ನಗೊಳಿಸುವ, ಶ್ರೀಮದ್ ಅಕ್ಷೋಭ್ಯತೀರ್ಥರೆಂಬ ನನ್ನ ಗುರುಗಳನ್ನು ನಮಿಸುವೆನು.

ಜನ್ಮನಾಮ – ಶ್ರೀ ಗೋವಿಂದ ಭಟ್ಟರು (ಗೋವಿಂದ ಶಾಸ್ತ್ರಿ)

ಜನನ – 1282, ಭಾರಧ್ವಾಜ ಗೋತ್ರದಲ್ಲಿ

ಪೀಠಾಧಿಪತಿತ್ವವನ್ನು ಶ್ರೀ ಮಾಧವತೀರ್ಥರಿಂದ 1350ರಲ್ಲಿ ಪಡೆದರು.

ವೇದಾಂತ ಸಾಮ್ರಾಜ್ಯ ಕಾಲ – 1350-1365 15 ವರ್ಷಗಳ ಕಾಲ

ಸಮಕಾಲೀನರು **–**

ಶ್ರೀಮದಾಚಾರ್ಯರು, ಶ್ರೀಪದ್ಮನಾಭತೀರ್ಥರು, ಶ್ರೀ ನರಹರಿತೀರ್ಥರು, ಶ್ರೀ ಮಾಧವತೀರ್ಥರು, ಶ್ರೀ ತ್ರಿವಿಕ್ರಮಪಂಡಿತರು, ಶ್ರೀ ನಾರಾಯಣ ಪಂಡಿತರು, ಶ್ರೀ ಜಯತೀರ್ಥರು, ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯರು, ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರು

ಅಂಗಾರ ನರಸಿಂಹ **–**

ಒಮ್ಮೆ ಮುಳಬಾಗಿಲಲ್ಲಿ ಇದ್ದಾಗ, ಒಂದು ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ ತಮ್ಮ ಸ್ವಹಸ್ತದಿಂದ ಅಂಗಾರದಿಂದ ನರಸಿಂಹ ದೇವರ ಚಿತ್ರವನ್ನು ಬರೆದರು. ತಮ್ಮ ತಪ:ಶಕ್ತಿ ಮತ್ತು ಮಂತ್ರಶಕ್ತಿಯಿಂದ ಆ ಬಂಡೆಗೆ ವಿಶೇಷ ಸನ್ನಿಧಾನವನ್ನು ತಂದರು. ಆ ಬಂಡೆಯಲ್ಲಿ ಅಂಗಾರದಿಂದ ಬರೆದ ಆ ವಿಗ್ರಹವೇ ನರಸಿಂಹ ದೇವರ ವಿಗ್ರಹವಾಗಿ ಪರಿವರ್ತನೆಯಾಯಿತು.

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YouTube Videos

Sri Akshobhya Tirtharu - chintane (13 min):

https://youtu.be/SWHZZVQG4n4?si=Jxc9GZzEuOQ_PzD6

Akshobhya Tirtha - By Hare Krishna TV (3 min):

https://youtu.be/8NPhgRUpxWs?si=txcwxsa3IQl7Gv1z

Analysis of Debate between Akshobhya Tirtha and Vidyaranya Swamiji:

Part 1 - (29 min):

https://youtu.be/uv7eNm7vDMs?si=lMjm13fGju9lVxb7

Part 2 (11 min):

https://youtu.be/5tgqFJ1aFho?si=fmJgABqeZnIEWEQZ

Part 3 (24 min):

https://youtu.be/p8ydHwt6kHQ?si=OZGzFXvHHNDqc-cR

Part 4 (7 min):

https://youtu.be/cCEokeV_Whs?si=XIHEMBM-bB8xBKBN

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Akshobhya Tirtha stuti sangraha (1 min):

https://youtu.be/R-mlHSBGUgs?si=u5YMaFlP9RA2fysK

Sri Chaturbhuja Kaliya Mardana Krishna, Rukmini and Satyabhama Puje -

Sri Eashapriya Tirtha, Udupi (1 hr 24 min):

https://youtu.be/cPcrduq6ZRM?si=UK62vb3kN1at3YZo

Vaishnavism - Dvaita Philosophy- shorts video:

https://youtube.com/shorts/WGvui_iCQZE?si=Da7Q2yPvoCr7Jdcl

Dvaita and Advaita (22 min):

https://youtu.be/Jxw4eW97Gfg?si=XY2SEUPq7E97boeY

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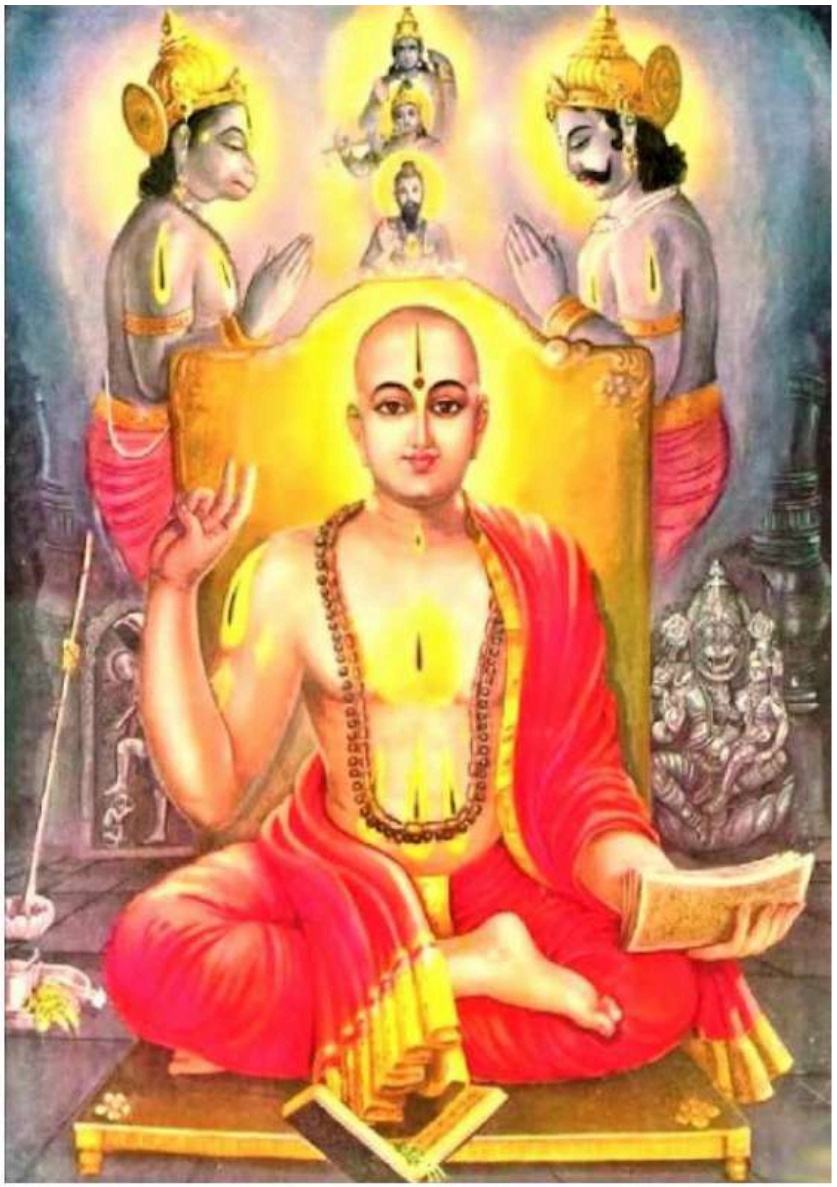
ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्विषा॒वहै॑ ॥ **(3)**

ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

APPENDIX

Sri Sathya Sai on: The Message of Madhvacharya on Dvaita Vedanta

Ref: sathyasaiwithstudents.blogspot.com



Sri Madhvacharya (1238-1317)

In the 12th century, Madhvacharya propounded that Jiva, Brahman and Prakruti were more distant than what had been conceived by the earlier schools of thought. He propounded that Jiva and Easwara are to be regarded as distinct and separate from each other and that they can never get close to each other.

Madhvacharya opposed and contradicted the view of Shankara according to which Brahman was the only reality and the world was illusory. He asserted that Brahman, Jiva and Prakruti were distinct and that each one of them was as real as the other two. We have to interpret this as simply meaning that Madhvacharya preached the concept of Salokya (constant thought of Godhead) and that Jiva simply lived in the domain of the Lord but it was not identical with the Lord.

- "Karma Marga, Jnana Marga, Bhakti Marga: All lead to the Same Destination", Summer Showers in Brindavan, 1974, Brindavan

The Upasana (sitting near, steady worship) of Dvaita; the Jivatma and the Paramatma relationship is as the wife-husband relationship. The Full Free Supreme Vishnu is the husband, the master, the Lord, the ruler, the provider. The individual is the ruled, the dependent, and the wife.

This method of Sadhana has been taught by Madhvacharya. Without devoted attachment to the Lotus Feet of the Lord, that is to say, without Bhakti, liberation from the cycle of Samsara, why even purity of intellect and emotions is impossible of attainment. For those who have the spring of ecstatic devotion to the Presence of the Lord within them, though they may not have any texts to ponder over, the very contemplation of the beauty, grace, and power of the Lord will give them bliss of super conscious Bhakti. One cannot discover what prompts the experience. In that ecstatic mood, they discard all sense of shame and personality, and yearn to become the beloved of God, in blissful union. They will then dance and sing aloud and be merged in genuine joy and Ananda. Sadhana in conformity with this faith have been laid down by Madhvacharya. The agony of the lover to attain the beloved is the true sign of Dvaitopasana (worship using external means, Dualistic philosophy). This has been elaborated in a thousand ways by others who came after.

- "Values in Later Texts", Sathya Sai Vahini

God - The Only Friend

Madhvacharya described true devotion as regarding God as the only unfailing friend. All others may be friends for some time and turn inimical later. Thus all worldly friends may turn into enemies some time or other. God is the only true friend. Madhvacharya defined true devotion as the manifestation of the love for God, considering Him as the greatest friend.

- "The Triple Purity", Sathya Sai Speaks, Volume 29, January 1, 1996, Prasanthi Nilayam

The goal is mergence, as the rivers know and strive for. The waters of the sea are raised by the Sun as clouds into the sky and the clouds pour them as rain back onto the earth, to flow back into the sea through many a ravine, as a stream or tributary-fed river. Merging in the Source from which one took form, is the ultimate destiny. The river has the passion of overwhelming love which leads it down the slopes until it reaches the loved one, where the lover, loved and love, all three merge in one illuminating ecstasy.

Prema (highest love) is the attachment to God that does not allow anything to interfere or diminish its quality or depth. God is loved by the Bhakta (devotee) for His sake and not for any incidental benefit or blessing. It is spontaneous, sustaining and sublime, like a child before the mirror enjoying the reflections of its own pranks and gestures. Complete surrender to the extent of the annihilation of one's own individuality is also beyond most aspirants. Sugar cannot be tasted and enjoyed by sugar; you have to be an ant so that you can revel in the sweetness of the stuff. This craving of man was sought to be satisfied by Madhvachaarya, who declared that the Jiva (individual soul) will remain ever separate from the Universal, and there can be no merging.

- "The Sai Religion", Sathya Sai Speaks, Volume 13, October 1, 1976, Prasanthi Nilayam

Serve and Adore like Radha

However, qualified Advaita was an experience not easily accessible to ordinary men. They would put their faith in a compassionate, all-knowing, all powerful God to whom they can pray and offer life and love. Madhvacharya, whose original name was Anandateertha, declared that man is totally distinct from God, that man is neither God nor Divine.

Man's highest destiny is to serve God, as Radha adored Krishna. Longing for the service, yearning to see and fill one's eyes with the beauty and majesty of the Lord-that is the most potent Sadhana. The aspirant would much rather be an ant nibbling molecules of sugar than becoming a lump or a mountain range of sugar.

- "The Royal Road to God", Sathya Sai Speaks, Volume 18, August 28, 1985, Prasanthi Nilayam

About Madhavacharya:

Known as Vasudeva at birth, Sri Madhvacharya was born in the year 1238 in Karnataka. A Hindu philosopher and founder of the Dvaita (Dualism) school of Vedanta, he is believed to be an incarnation of Vayu (Wind) God. He has several literary works to his credit including commentaries on Vedanta. He was the founder of the Brahma Vaishnavism sub-sect. Sri Madhvacharya established the famous Sri Krishna temple Math at Udupi. It is believed that he disappeared from the sight of his followers in the Badri mountains in the year 1317.

The Sri Krishna Math and Temple at Udupi established by Sri Madhvacharya

Source: Sai Vani: Avatar on Maha Purushas

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